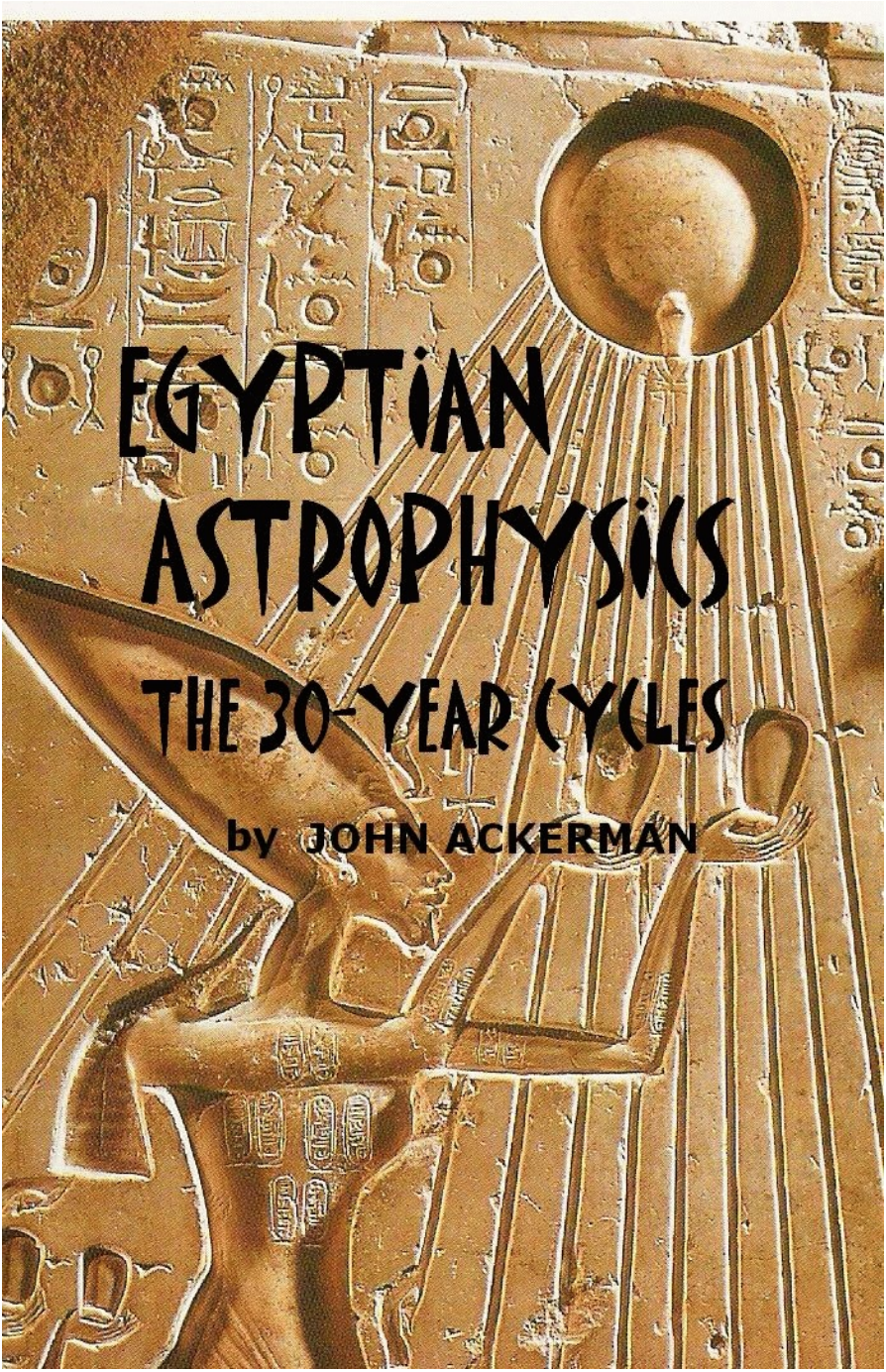
EGYPTIAN
ASTROPHYSICS
THE 30-YEAR CYCLES
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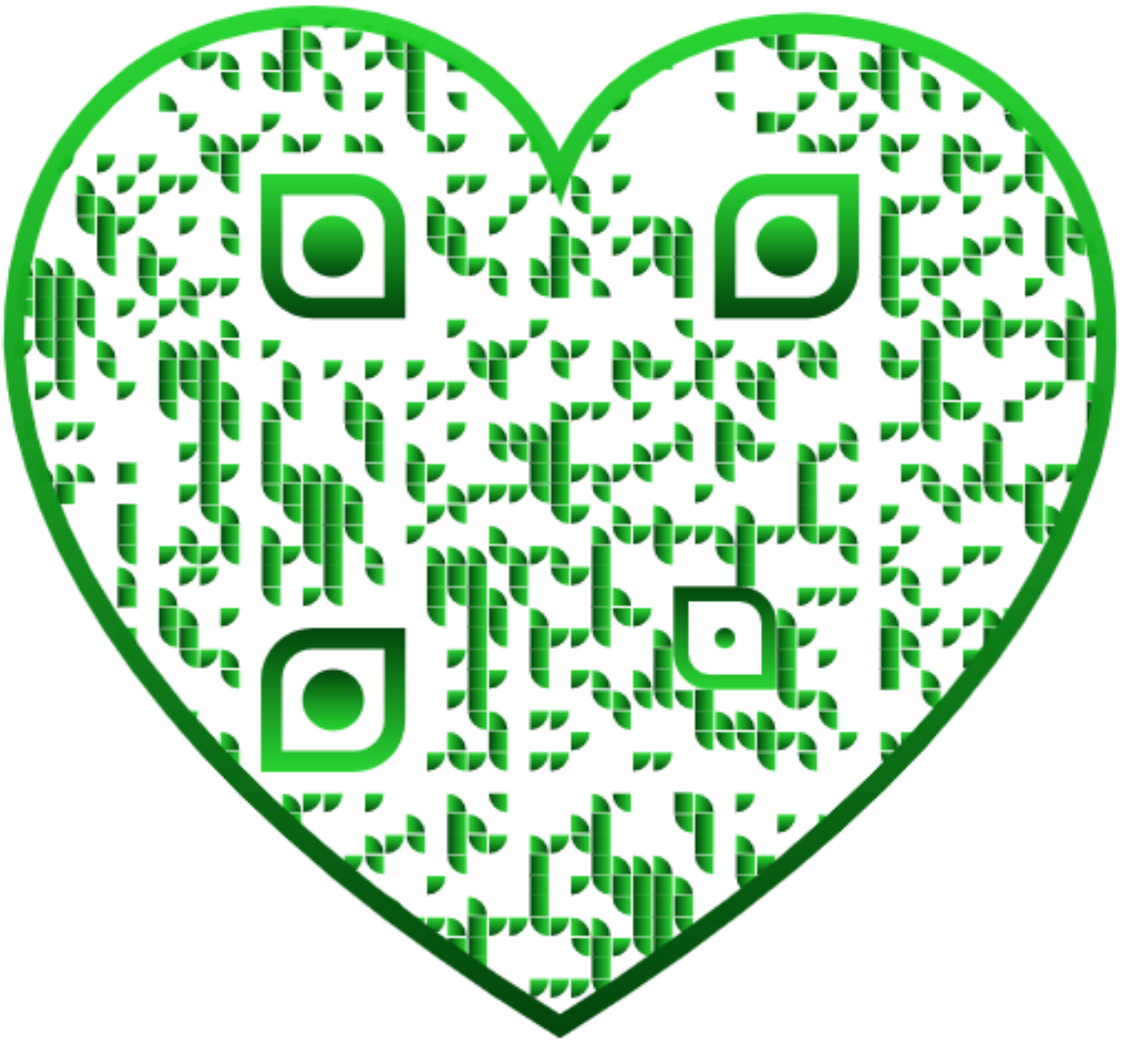

EGYPTIAN ASTROPHYSICS
THE THIRTY-YEAR CYCLES

by John Ackerman

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Dedicated to the first one-hundred generations of mankind, each culture of which recorded their observations of enormous astronomical bodies in the heavens close to the Earth. Also to the following ninety generations who have preserved these ancient texts, not because they understood them, but because they believed that these texts contained sacred knowledge that would someday be revealed, for the benefit of all mankind.

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PROLOGUE

In my previous three books on catastrophism, I have concentrated on the Rg Veda and Hindu myths, based primarily on a four volume set by John Muir entitled Original Sanskrit Texts and a number of texts on Hindu myth. As I have become aware of the Cyclic Catastrophism hidden in these texts, I would occasionally find an Egyptian text, which made sense in this context. Within the last two years, I have become fascinated by a number of interpretations, published by a variety of authors, from Massey to Sitchin, that revealed amazing details of the cosmic encounters - particularly the overtly physical wording of the accounts. As a result of my previous Cyclic Catastrophism, it all seemed so obvious. I thought: How could anyone not realize that the Egyptian texts were about planetary encounters?

One of the numbers which stood out was the seemingly casual mention of 'thirty years', usually in connection with the Sed Festivals. Other than its mention, it was practically dismissed in these discussions, with little question or recognition as to its true significance. This was very important, since I had already determined that this was the periodicity of Cyclic Catastrophism, moreover, that the 30-year cycles were repeated one hundred times, consistent with the 3,000 years, for which the Olympian Gods of the Greeks ruled the earth and what is currently considered the length of the dynastic period of Egypt.

Another number which jumped out at me was the fact that the Egyptians had two calendars, one with 365.25 and the other with 360 days per year. This reinforced the same year-length in a number of other cultures, but in every case it has been 'written off' in modern times as a 'business' versus a 'ceremonial' usage, with the 360 d/a

being essentially dismissed or referred to as a 'lunar calendar'. 'Sophisticated' types even jumped at the chance to ridicule the 365.25 number as being inaccurate, with the modern value being closer to 365.2425. Having already determined why two calendars were required, this was an added inducement to delve deeper into Egyptian texts.

Perhaps the most fascinating aspect of Egyptian texts are the graphic, physical nature of their art, in the form of hieroglyphs, bas-reliefs and pictographs, the Indic counterparts of which are completely useless in terms of astronomical interpretations. Several of these clearly depict features on Mars, now only obtainable by the expenditure of hundreds of millions of dollars. The reader will find a number of these in my illustrations.

I have no illusions of the Egyptology community welcoming my many new ideas any more than the Indic or astrophysical communities. Unfortunately, all academics, whether in the 'hard sciences' or the humanities, are inured by the currently accepted 'standard model' which they were required to learn to get their degrees, tenures and grants. This 'consensus' approach has stagnated all imagination, eliminating the possibility of any really new ideas. Planetary scientists and geologists have no excuse, because, as revealed in my work, e.g. cycliccatastrophism.org, new data is arriving daily which show that recent catastrophic encounters have shaped the planets and the Earth we observe today.

Unfortunately, Egyptology has devolved to the level of professorships or tomb excavators, when, based on the reinterpretation of the texts in this one little book, their knowledge could be quickly converted to one of

leadership in practically every academic field. The hard sciences cannot delve into the past, and therefore assume (believe) nothing has happened in the last 4 billion years.

The ancient texts, on the other hand, were written precisely to tell us about spectacular events in the heavens as late as 687 BC. All the texts meticulously carved in stone by one-hundred generations of artisans were a record of these most compelling aspects of their world, not imagined 'gods'. Similarly, the pyramids, constructed by millions of man-hours were not tombs, rather refuges for tens of thousands from tidal floods caused by the close encounters of enormous cosmic bodies. My highest hope for this book, would be to propel Egyptology, via perhaps just one young, imaginative Egyptologist, into an exciting new leadership role in which its vast collection of texts, interpreted from this cosmic perspective, would revolutionize the knowledge of the ancient history, the origin of religion, as well as geology, planetary science and astrophysics.

John Ackerman

INTRODUCTION

Modern academics have sold short the great knowledge and intelligence of the ancient Egyptian civilization. All ancient cultures witnessed and recorded observations of cyclic close encounters of Venus, Mars and Mercury with the Earth from 3700 to 700 BC in various forms. The Egyptian texts contain the most accurate and detailed observations of these encounters because the pharaonic dynasties were intimately linked to events that took place in the heavens with a periodicity of 30 years. As a result of their artistic and scientific mind set, they incorporated profound astrophysical information in their texts and art, which has remained unrecognized for more than two millennia.

For reasons which will become obvious in this book, I will refer to the primary *planet* of Egyptian worship as *priori-Mars*, implying Mars' condition prior to the establishment of the current solar system, which only occurred some 2,300 years ago. Thousands of dangerous convulsions of this planet, orbiting close to the Earth, were observed by all ancient cultures, but its positive effects outweighed the negative ones and it was worshiped, especially by the Egyptians, for some 3,000 years, or one-hundred generations. The Egyptians gave it many names and epithets, a number of which are explained in the following chapters. Ideally, each pharaonic dynasty was identified with one of its 30-year cycles. Once this planet permanently left the vicinity of the Earth (687 BC), the Egyptian dynasties soon lost their identity and the cultural memory of the deities and the meanings of the myths, which were known by one hundred generations of its people during the encounters, was lost and never recovered.

A number of Egyptian texts describe these cosmic events

in terms which rival scientific presentations of modern times. But unlike modern times, in which the average person relies on astronomers for interpretations of the distant cosmos, every Egyptian witnessed and had personal knowledge of the planets, their size, features on their surfaces and their effects on the orientation of the Earth. As a result, they understood, without ambiguity, the hieroglyphic texts describing these things. Having lost all idea of these heavenly bodies, modern scholars fail to understand most of the meaning of the ancient texts, and are thwarted in any such endeavor primarily because of one completely unfounded assumption, from what is referred to as the 'hard sciences' - that no changes have occurred in the Earth or the planets since the inception of the solar system. Based on meteorites and lunar rocks which were blasted from priori-Mars within the last 6,000 years, astrophysicists believe that all the planets have essentially remained in their current orbits for *4.6 billion years*. This tragic assumption (uniformitarianism) not only has dictated the limits of the 'hard sciences' but by extension, the humanities as well. An opportunity now exists for the ancient texts to extend the limits of geology and astrophysics far beyond those to which they presently *limit themselves*.

More information about the Earth and the solar system can be gleaned from the ancient texts than will ever be revealed by all space probes, present and future, because they tell of hundreds of cyclic devastations that will never be understood by digging a few holes.

This work overturns many modern attempts to identify the ancient gods among the stars and planets we see today: The ancient Egyptians never worshiped the Sun; Osiris was not Orion; the 'dog star' was not Sirius; and

the term 'two lands' did not refer to Upper and Lower Egypt. The orbiting priori-Mars was continually observed, day and night for fifteen years at a time, stationary high above the eastern horizon, at which the Sphinx (Horus-am-akhet) continually gazed. The reigns, indeed the lives of the pharaohs were dictated by these cycles, as evidenced by the true purpose of the Sed 'festivals'. In this book I will explain a number of the major Egyptian myths, texts, expressions, hieroglyphs, pictographs and festivals in terms of cosmic events which occurred close to the Earth. A number of these interpretations are corroborated by the undeniable correspondence of *space probe images of the surface of Mars with pictographs, statuary and Egyptians texts*.

The recognition of the homomorphism of recent solar system activity and ancient texts makes possible startling revelations concerning geology, ancient history and religion. This new paradigm is known as *Cyclic Catastrophism* and has been published in a series of books, *Firmament*, *Chaos* and *Peleh: Hidden Knowledge,*[1] along with a number of papers presented at scientific meetings.[2] The initial source for this work was the Rg Veda, an epic body composed in the form of chants, later in Sanskrit, which now have been translated into many languages. The Rg Veda comprises lyrical stanzas including word pictures, which are studied by hundreds of scholars around the world, who contest the meanings of the stanzas, forms and even words. But who, also lacking a mental image of the events being described, have failed to understand the cosmic events which underlie the entire Rg Veda and Hindu myths. One unfortunate aspect of these texts is the general uselessness of their art and statuary - e.g. deities with six or eight arms, or two heads, which were obviously created from imagination after the Vedic period of cosmic encounters.

Although the Egyptian texts, formed not with words, but with symbols (hieroglyphs, pictograms, ideograms) have been even more difficult to translate, their graphic nature can often convey much more than a single word, if one has a cosmic mind set with which to work. Also of great value, the symbolic text is complemented by drawings, bas reliefs and statuary which contribute greatly to the astronomical context. Thus the Egyptian texts are an even richer repository of ancient knowledge, which combined, leave little doubt as to their cosmic origin. This can be considered *metaphysical* knowledge, the term emphasizing that this body of *real physical observations*, covering 3,000 years, is of infinitely more value than the currently accepted astrophysical *assumption* that nothing happened during this period. Moreover it reveals a number of principles never imagined by modern astrophysicists.

Although some repetition is unavoidable, this book interprets the ancient Egyptian texts in far greater detail than was possible in my previous books because they dealt with the myths of a number of cultures. Also several interpretations have been refined as a result of digging deeper into the Egyptian texts. Hopefully, this work will be further expanded by collaboration with experienced scholars of Egyptology who are willing to break new ground in a field where 'new interpretations', particularly from 'outsiders' are scorned.

The correspondence of the Egyptian texts with those of many other cultures, demonstrated in *Firmament* (ISBN 0-7414-0070-7), is further corroboration of the reality of those events because *all cultures observed the same events.* To emphasize this I will refer briefly in this work to the deities of other cultures for which there is a close relationship with the Egyptian gods.

In Chapter 1, the one-time initiation of Cyclic Catastrophism is explained in terms of astronomical events, involving proto-Venus, but are immediately related to Egyptian deities. This astronomical view is necessary to begin with, but becomes reinforced time and time again as more Egyptian icons are introduced. Chapters 2 and 3 introduce the planet of primary interest, which I call priori-Mars, the 30-year cyclic close encounters of which dominated the Egyptian culture for the next 3,000 years. Subsequent chapters explore in detail a number of ancient Egyptian concepts, hieroglyphs, epithets, pictographs and festivals, all representing three planets close to the Earth, their interactions with one another and with the Earth.

Most amazing, is that the entire sequence of astronomical events were repeated with a 30-year period. This aspect, which defines Cyclic Catastrophism, is the single most objectionable one to modern educated people, but there is no doubt in the author's mind as to its veracity. It was only because of this that the same sequence of events were witnessed by one hundred generations of mankind, ensuring the consistency of the entire body of ancient myth. As a result, *each generation* witnessed the approach of the 'dog star', each witnessed the 'first time', the forming of the Nun, the appearance of the 'risen land' and the 'great extender', saw the 'eye of Ra' come forth as Hathor, zooming low over the desert, killing men and returning to the Aten eight days later.

There are certain problems in the current understanding of Egyptian texts, which must have been noted, if not solved, in the last two centuries. must have been noted to date. This new understanding reveals the meaning of the ancient texts of all cultures, as well as the origin and

recent history of the solar system. For example, in their controversial book, *Hamlet's Mill* (discussed in Section 7.1 of this book), Georgio de Santillana and Hertha von Dechand make a particularly pertinent observation concerning the potential knowledge of the ancient Egyptian knowledge not yet plumbed:

"Take the great endeavor of the hieroglyphic language, embodied in the imposing Egyptian dictionary of Erman-Grapow. For our simple word "heaven" it shows thirty-seven terms whose nuances are left to the translator and used according to his lights. So the elaborate instructions in the Book of the Dead, referring to the soul's celestial voyage, translate into "mystical" talk, and must be treated as holy mumbo jumbo. ... The reader is invited to imagine for himself what many thousands of such pseudo-primitive or poetic interpretations must lead to: a disfigured interpretation of Egyptian intellectual life." (See Chapter 7 - The Mysterious Hathor, for more)

CHAPTER 1 - Initiation of Cyclic Catastrophism

It is an ancient and world-traveling legend that heaven and earth were close together in the beginning. In fact, enormous, threatening, hot glowing planets dominated the heavens near the Earth up to 687 BC. *The total preoccupation with these bodies was the basis of all myths in all cultures for some 3,000 years*. Augustine was correct when he wrote:

> **Deluded visionaries, lift your eyes,**
> **Behold the truths from which your fables rise!**
> **These were realities of heavenly birth,**
> **And ye pursue their shadows on the earth.**

Prior to about 4000 BC, the solar system comprised only two terrestrial planets: the Earth and a much more ancient planet [3] still present in the solar system but no longer intact, which I refer to as *priori-Mars*, because today's Mars was its outer shell. This planet was in an orbit similar to that of Venus today, had abundant water, atmosphere and was full of vegetable and animal life. Around 450 BC Egyptian priests at Sais told Herotodus, the Greek, that their cultural history extended back 341 generations and during that time "the sun had moved four times from his accustomed place of rising, and where he now sets he had thence twice had his rising, and in the place from whence he now rises he had twice had his setting." These descriptions imply that the earth was 'overturned' and 'righted' twice by large bodies passing close by. Events described in connection with the 30-year encounters imply that such overturnings only effected the outer shell of the earth and did not materially change the rotation rate, because the outer shell slides smoothly over a layer of molten outer core several thousand km deep.

1.1 Capture of the Moon - Isis - Ancient

The earlier pair of Earth overturnings are delineated by the onset and the termination of the Younger Dryas stadial (12,800 to 11,500 BP), during which period a series of cosmic encounters resulted in the capture of the Moon. This was a period of enormous destruction on Earth, as documented by large caches of extinct and extant broken animal bones, indicating an extinction of many species of large bodied mammals in every location on the Earth by oceans rushing across entire continents. These encounters initiated the sudden tidal raising of the Tibetan-Himalayan complex. This geologically recent capture is the origin of the epithet 'ancient', as opposed to 'eternal', for Isis.

1.2 Proto-Venus - Sechat-Hor

Some 5,000 years later, a large fast moving rogue body, possibly from outside the solar system, impacted Jupiter and an enormous plasma cloud a thousand times larger than Jupiter, rebounded, the heavy elements within which condensed to become proto-Venus.[4] Scientific evidence of this impact is still present in the form of Jupiter's Great Red Spot, its thick clouds, its zonal wind bands and its temperature excess, plus the very high temperature of Venus.

The white-hot proto-Venus rampaged into the inner solar system, and within a few decades made two close passes by the Earth, twice overturning the rigid outer shell (mantle and crust) again and killing 99.9 percent of all animal life by scorching and tidal flooding.[5] Evidence of

these amazing events is present in the Rg Veda in the form of Aditi and her 'sons', particularly Agni, and anecdotally in the myth of Osiris and Isis (Chapter 8).

These were the second pair of overturnings (~3700 BC) mentioned by the Egyptian priests, which occurred due to tidal forces exerted by close passes of proto-Venus on the unstable, uplifted Tibetan-Himalayan complex.

During the same period, as proto-Venus rampaged through the inner solar system, it also had 'innumerable' close encounters with priori-Mars, the most ancient terrestrial planet, full of life, eventually ejecting it from its ancient orbit, similar to Venus' orbit today, into one which approached the orbit of the Earth. The myths of a number of cultures confirm that these were close encounters, not just alignments, because they describe a whitish extension (some myths imagine a sword) between priori-Mars and proto-Venus during these events.

This 'sword' was due to the tidal force of the more massive proto-Venus drawing off some of the atmosphere from priori-Mars, the water in which formed ice crystals in space. The Egyptians later described this as *Horus* (priori-Mars) being nurtured by the 'milk' (*Mfkzt*) of *Sechat-Hor*, the 'Heavenly Cow', which was obviously a name for proto-Venus. In the Sed Festivals the pharaoh gave offerings to *Sechat-Hor*, who had 'fed Horus with her holy milk'. Corroboration of *Sechat-Hor's* very ancient origins, lies in the fact that the Sed Festivals were held since predynastic times. These same encounters were pictured in the Rig Veda as *Indra* (priori-Mars) 'quaffing large draughts of *Soma'*, causing him to grow miraculously - that is, to approach the Earth. Also

Figure 1. Crown of upper & lower Egypt

Figure 2. The two tails of a comet.

significant - the very ancient Sed Festivals involved the 'crown of Upper and Lower Egypt'. This two-part 'crown', (pschent) often shown in Egyptian art, has nothing to do with Upper and Lower Egypt. As shown in Figures 1 and 2, it was a depiction of the comet-like tail of the hot glowing proto-Venus - a broad dust tail and a narrower offset tail formed by ionized gases which are deflected by the magnetic fields in space. This further reinforces the interpretation that the 'Heavenly Cow' was proto-Venus.

1.3 The Fiery Dragon

When proto-Venus approached the Earth from the Sun side, the black comet tail which preceded it became convoluted by the magnetic field of the Earth and spread by the atmosphere, giving the impression in many cultures that a twisted dragon form had risen up from the Earth and was holding the flaming proto-Venus in its mouth. This led to the association of a fiery dragon deity with proto-Venus in every culture. In Egyptian myth the original (fiery) dragon deity was associated with Set (proto-Venus). This is not to be confused with the much tamer *Apep Dragon*, which was thought to attack Horus or Ra every night. The Apep Dragon is explained in Chapter 4.

1.4 Forming of the Sahara

Figure 3. Proto-Venus' path of dessication including Sahara and Lower Egypt.

The scorching heat from the flaming, roiling proto-Venus, the original form called *Narmer/ Osiris*, burned out all organic material (vegetation) as it swept across North Africa, instantaneously creating the Sahara and continuing on, desiccating the Middle East and the Gobi desert all the way to Tibet. NASA astronaut Jay Apt described this belt of desert extending nearly unbroken from North Africa to China "the most striking feature on the Earth" shown in Figure 3. As a result of this scorching, animals pictured in predynastic Egyptian art, such as giraffe and elephants, disappeared about 6,000 years ago. Paleo-climatologists imagine that this was due to a rapid climate change, but no computer models have been able to corroborate this hypothesis. This is why the mythological Fiery Dragon was associated with drought. Egyptian priests at Sais told Solon the Greek that the Greek's own myth of *Phaethon*, who attempted to drive the chariot of the Sun and burned the Earth, actually described accurately the physical events caused by the close pass of proto-Venus. The myth tells of the 'Nile retreating' and the instantaneous evaporation of the Mediterranean exposing the bottom terrain.

1.5 Narmer/Osiris

The scorched path and the destruction described in the myth of *Phaethon*, both suggest that proto-Venus' passing over Lower Egypt killed everyone living there, leaving an occupational vacuum subsequently filled by the northward movement of peoples from Upper Egypt. This was the origin of the popular notion that Narmer was a pharaoh who 'unified' Upper and Lower Egypt. Thus *Narmer/Osiris* was a name for proto-Venus, the earliest manifestation of Osiris.
The two close encounters of proto-Venus with the Earth occurred within decades of one another, killing 99.9 percent of the neolithic people that populated the Earth at that date. Even more devastating than the scorching, was the overturning of the spin axis of the Earth's outer shell, which caused the oceans to flow rapidly across entire continents. The consequences of these encounters are recognized by archaeologists as the end of the Ghassulian culture in the Chalcolithic Period and the beginning of the Bronze Age I. The radiocarbon date of this event is currently believed to be about 3300 BC, but the application of tree ring calibrations (IntCal04) show that the date was approximately 3700 BC, coinciding with the predynastic period in Egypt.

Archaeologists have found a large number of unconventional graves from that date, and believe these were Homo Sapiens Sapiens because many artifacts of those cultures, such as pottery, woven fabric and even smelted copper, predated the events. But *Ötzi*, the Ötzenthaler Alps 'ice man', who possessed such implements and likely died in the aftermath of these events, has been found to have nuclear DNA with a

higher degree of Neanderthal ancestry than modern Europeans. This reinforces the notion that the population decimated by the close passes of proto-Venus was not modern humans (Homo Sapiens) and consequently had a very limited language capability. This view is corroborated by the Rg Veda, which states that before Indra (priori-Mars) arrived at the Earth, speech of the 'men' was 'like the roar of the sea', and He taught men the first true language. The equivalent Egyptian 'teaching' deity appears to have been Thoth.[6]

The following words from the biblical prophet Isaiah may well have been a reference to these proto-Venus encounters, not the flood of Noah's time: Isaiah 24:

"The Lord maketh the Earth empty and maketh it waste, and *turneth it upside-down*, and scattereth abroad the inhabitants thereof ... The land shall be utterly emptied and utterly spoiled ... and they that dwell therein are desolate: therefore the inhabitants of the Earth are burned, and *few men left*."

The elimination of the enormous sub-human gene pool permitted the advanced species which descended from priori-Mars (the Great Green, the firmament, heaven) in the immediate aftermath, to upgrade the DNA of the few survivors in each region to Homo Sapiens. This was done in such a way that the primitive 'knowledge' of each preexisting cultures became incorporated into the new Homo Sapiens version, which maintained their cultural memories.

The following 300 years, BA I, called the 'Silent Period',

because of the lack of artifacts due to the decimated populations, was not only the time required to repopulate the earth. As implied by its other name, the 'Pre-Urban', which emphasized that the following epoch, Bronze Age II, saw the sudden appearance of the great ancient cultures in the Indus Valley, Sumeria and, of course, Egypt. This was the flowering period of mankind, during which the advanced 'visitors' (Thoth) inculcated the language and associated *concepts* to mankind around the world. This is why the most ancient languages, such as Sanskrit were so sophisticated, leading linguists to the notion that there were numerous earlier languages.

CHAPTER 2 - The 30-Year Mars-Earth Encounters

Proto-Venus' encounters with the Earth and priori-Mars, plus tidal and electromagnetic interactions with the Sun at each perihelion passage, rapidly reduced the eccentricity of proto-Venus' orbit so that, within a century, it barely reached the orbit of the Earth at aphelion. One last spectacular close encounter between proto-Venus and priori-Mars took place in the vicinity of the Earth. This final encounter placed priori-Mars in a slightly eccentric orbit which crossed the Earth's orbit at the position of late October and at the Vernal Equinox. The two planet's periods were slightly different, so they circled in such a way that at some dates were quite close and at other dates they were on opposite sides of the Sun. The first time they both arrived at their orbital crossing point in October, priori-Mars became captured in a geostationary orbit close to the Earth - only 44,400 km center to center. In this orbit it appeared 530 times the area of the full Moon, and so became, by far, the most spectacular body in the heavens, replacing proto-Venus as the most dominant planet.

Then fifteen years after priori-Mars' capture, proto-Venus, in an eccentric orbit closer to the Sun than the Earth, still sporting a huge comet-like tail, made its closest approach to the Earth-priori-Mars-Moon system at the Vernal Equinox (~March 20). At that date its tidal force, combined with the nearly aligned Sun and Moon causing priori-Mars to be released from its orbit of the Earth and returning to its eccentric planetary orbit of the Sun, but only for another fifteen years. Thus one compete cycle comprised a capture period of fifteen years and a release period of the same duration, orbiting the Sun.

2.1 One Hundred 30-year Cycles

Even more amazing, this 30-year cycle of capture and release of priori-Mars (Ra or Horus) continued to be repeated for 3,000 years, from roughly 3700 to 700 BC! Because of their similar orbits, relatively close passes between Earth and priori-Mars occurred in the fifteen years prior to each capture, the resulting anticipation was a nerve-wracking experience for every citizen, not like the astronomical 'events' of today, e.g. alignments and occasional eclipses, which are completely non-threatening. The actual captures, presence and subsequent releases of the enormous planet so close to the Earth every fifteen years, completely dominated the lives of every person on Earth, causing tidal flooding, continual earthquakes, volcanic eruptions and the raining down of innumerable hot, glowing meteorites. The captures and releases effected changes in climate, the abundance of food, battle plans, construction projects and were the origin of all religions during the period from 3700 and 700 BC.

The importance of these 30-year cycles, although vaguely associated with the Sed Festivals, is not recognized in modern-day Egyptology. Their effect on Egyptian culture was profound, because they governed the entire dynastic system, i.e. the reigns of the pharaohs, each of which was associated with an astronomical cycle. This powerful influence resulted in the Egyptian texts providing more detailed astrophysical observations than any other culture.

2.2 Fifteen-year Encounters of Ra

In the Rig Veda priori-Mars was the deity Indra. It states that there were *99 Indras*, indicating the number of encounters. Also that Mt. Kailas (Kailash, Gang Rimpoche) was Indra's 'home on Earth'. This meant that the planet remained above Mt. Kailas while it orbited the Earth. As a result, it would have been located high above the eastern horizon as seen by the Egyptians. Moreover, the Vedas claim that each of its visits resulted in the melting of Himalayan glaciers, called the *vritra* (confiners, serpents that lie in the mountain valleys), implying that each capture must have lasted years (actually fifteen) in order to cause any significant melting of the massive frozen glaciers.

In the later, Hindu, texts, written at the conclusion of the cyclic cosmic encounters, it is said that Brahma's (the Egyptian Osiris) life comprised one hundred 'holy days' and that a 'day of Brahma' was equal to a 'night of Brahma'. In Hindu myth, Brahma was the most unique feature on the surface of priori-Mars, rising up from its north pole months after the planet's capture in orbit and 'laying down' (collapsing) at the end of each encounter. Brahma was said to have lived one hundred 'holy days' (a slight contradiction with 99 Indras), meaning there were 100 separate captures and releases of priori-Mars. Also of interest - it was stated that a 'night of Brahma' was equal in length to a 'day of Brahma'. This implies that priori-Mars orbited the Earth for fifteen years (a holy day) and then orbited the Sun for an equal period (a holy night). Together each cycle comprised 30 years and there were one hundred cycles, comprising a total of 3,000 years. This is generally thought to be the length of the dynastic

period in Egypt, moreover it is confirmed completely independently by Greek mythology, which states that the Olympic gods (*Zeus, Athene, Aries, Hermes, Argo* - all planetary bodies or features involved in these cycles) reigned for 3,000 years.

2.2.1 Ra or Horus

The primary name for priori-Mars in Egyptian texts was Ra, but Ra and Horus seem to have been used interchangeably. Ra was the red planet, priori-Mars, not the Sun. It appeared stationary in the heavens and because of its great size and proximity to the Earth it reflected thousands of times more light than the Moon. Because of the one hundred generations during which these astronomical deities reigned, there were many other names, epithets, hieroglyphs and pictographs associated with it, such as Amun-Ra, Aten, Anubis, Canopus, a standing falcon and the 'dog star'. There were some thirty-seven hieroglyphs which referred to it, currently interpreted 'heaven'.

2.3 The Dog Star - Not Sirius

The Egyptians physically described priori-Mars as 'The Dog Star' because earlier close encounters with the more massive proto-Venus had greatly distorted its shape, elevating what is now called the Tharsis Bulge on Mars equator, to much greater heights than observed today, so that the planet did not appear round but had a pronounced 'nose'. This distortion was noted in many ancient texts from a number of cultures. The Vedic Indra was said to be an 'ugly child' as it 'grew' i.e. approached the earth. Some images of the planet in Egyptian myth

were a jackal and the deity Anubis, and was 'Fenris Wolf' in Old Norse myth.

As a result of this distorted shape, the orbiting planet rotated (spun) with its north pole facing the earth. In Welsh (Celtic) mythology, priori-Mars was Arianrhod, whose Silver Wheel is the 'turning wheel of fate' or the 'divine spinning wheel' which weaves the web of destiny. Caer (fortress) Arianrhod was the destination of the souls of the dead, identical with the Egyptian duat, the island at Mars north pole which remained facing the Earth.

2.4 Predicting Captures

Once the peoples of the earth experienced the devastating effects that accompanied the 30-year cycles of capture and release of the priori-Mars, all ancient cultures began to develop methods of predicting when the next capture would take place. The tidal force of the planet, as it approached capture over the Himalayas, drew the Mediterranean and Red Seas to the east just as if the entire region had been tilted in that direction, temporarily flooding all of Lower Egypt. The Egyptians found that by recording the heliacal rising of priori-Mars when it was still in orbit around the Sun that they could predict its next capture. In modern times the term 'heliacal rising' indicates that the 'star' rises at the time the Sun rises. But lacking modern astronomical telescopes it is virtually impossible to see an ordinary star rising in the eastern sky at the same time as the Sun because the sky is too bright. A slightly different problem would have existed in sighting the heliacal risings of priori-Mars as it approached the Earth, because planets are only visible by reflected sunlight. If the Sun and the

planet, which was much closer to the Earth, were rising simultaneously, the side facing the Earth would not have been illuminated and difficult to observe. Thus the Egyptians must have calculated the date of the capture by observing priori-Mars on a consecutive nights to predict the actual date of the helical rising of the 'Dog Star'.This became easier once they realized that captures always took place in October of the fifteenth year after the previous release. This approaching 'world' was the consuming object of interest, indeed, in those times no attention was paid whatsoever to naming ordinary stars or constellations.

2.5 Dog Star - Not Sirius

It was only a few generations after the final 30-year encounter ended (687 BC) that people began observing the actual stars and naming the constellations we know today. In many cases they applied the old names, for which they no longer understood the physical 'identities', to stellar constellations, such as assigning Osiris to Orion because of his epithet 'king of the seven stars' and the Greek 'seven sisters of Zeus' to the Pleiades, which is barely visible to the naked eye and actually contains six, as opposed to seven, bright bluish stars. No longer understanding the size and imposing nature of the priori-Mars, 530 times the area of the full Moon, standing stationary in the heavens, modern astrologers have concluded that the star Sirius, the brightest star in the constellation Canis Major, imagined to resemble a dog, was what the ancient Egyptians were worshiping. Some astronomers have even calculated the heliacal rising of the star Sirius and came up with a completely meaningless *Sothic Cycle* or Canicular (dog) Period,

comprising 1461 ancient Egyptian years. The following quote illustrates the currently accepted view of the ancient beliefs, which are total nonsense. Any sentient being should seriously question why all these cultures would have focused their religions on the same star, which few ordinary people in the modern world could even identify.

In Ancient Egypt, Sirius was regarded as the most important star in the sky. In fact, it was astronomically the foundation of the Egyptians' entire religious system. It was revered as Sothis and was associated with Isis, the mother goddess of Egyptian mythology. Isis is the female aspect of the trinity formed by herself, Osiris and their son Horus. Ancient Egyptians held Sirius in such a high regard that most of their deities were associated, in some way or another, with the star. Anubis, the dog-headed god of death, had an obvious connection with the dog star and Toth-Hermes, the great teacher of humanity, was also connected with it.

The Egyptian calendar system was based on the heliacal rising of Sirius that occurred just before the annual flooding of the Nile during summer. The star's celestial movement was also observed and revered by ancient Greeks, Sumerians, Babylonians and countless other civilizations. The star was therefore considered sacred and its apparition in the sky was accompanied with feasts and celebrations. The dog star heralded the coming of the hot and dry days of July and August, hence the popular term "the dog days of summer".

The association of the rising of Sirius with the "annual flooding" of the Nile and with the "hot and dry days of July and August" is a complete fabrication, since the approaches of priori-Mars and the consequent earthly inundations only occurred every thirty years.

2.6 Amun-Ra

Although called by many, one name for priori-Mars that best characterized the 30-cycles was *Amun-Ra* because the cyclic capture and release of priori-Mars is implicit in this name. Did the Egyptians recognize their enormous deity *Ra* when it was absent from its encounters with the Earth?' The answer lies in the name *Amun* (or *Amen*):

"[which] means 'what is hidden,' 'what is not seen,' 'what cannot be seen.' Modern scholars, who claim that Ra was the Sun, maintain that this merely refers to the setting of the Sun due to the Earth's rotation."

"[But] not only is the god himself said to be "hidden," but his name also is "hidden," and his form, or similitude, is said to be "unknown"; these statements show that "hidden," when applied to Amen, the great god, has reference to something more than the "sun which has disappeared below the horizon," and that it indicates the god who cannot be seen with the mortal eyes, and who is invisible, as well as inscrutable, to gods as well as men. "

This refers to the fact that priori-Mars left the vicinity of the Earth for fifteen years at a time, during which periods

it could not be seen as the giant planet-deity Ra. The same article goes on to say:

” ... In the times approaching the Ptolemaic period the name Amen appears to have been connected with the root ‘men’, "to abide, to be permanent;"...[7]

This later change was the result of the fact that the orbital encounters terminated around 700 BC and Mars, Venus and Mercury settled into their current orbits in the next few centuries. Thus Mars was finally acknowledged to be ‘permanently’ in its current orbit approaching the Ptolemaic period, which is dated at 330 to 30 BC.

John Ackerman

CHAPTER 3 - Horus on the Horizon

A geostationary orbit is one in which the orbiting body remains over the same point on the equator, for example a TV broadcast satellite, as evidenced by the fact that TV antennas point in a fixed direction. However, the Vedas state that Indra's 'home on Earth' was over Mt. Kailas, which is normally at 30 degrees north latitude, 1800 nautical miles (3333 km) north of the equator. These facts suggests that the orbiting priori-Mars caused a major change in the rotation of the Earth. This concept has never even been considered by astrophysicists or geologists. However, there is considerable geological evidence that the planet's enormous mass, tidally locked on to the Tibetan-Himalayan complex, forced the rotational axis of the rigid outer shell of the Earth (crust and mantle) to shift 30 degrees in order that Mt. Kailas move to a temporary equator for the duration of each encounter. This forced the spin axis of the Earth's outer shell to a temporary 'north pole' at Hudson Bay in Canada, which is known to have been the location of an enormous continental glacier in recent geological history. In fact, geophysicists, who believe this glacier formed during the last ice age (12,800 BP) cannot explain why the Hudson Bay area is still recovering isostatically from the load of this recent glacier.

As a result of this axis shift, priori-Mars remained in a geostationary orbit, fixed in the heavens high above the Eastern horizon as seen from Egypt, and did not rise in the east and set in the west like all other heavenly bodies. Its fixed position on the eastern horizon explains one of the great mysteries of Egyptian archaeology. Priori-Mars was *Horus-am-Akhet* ('Horus on the Horizon'), toward which the Sphinx, of the same name, faced. Fifteen years later, when the planet was released from its

geostationary orbit, the spin axis of the Earth reverted to its present location at the north pole. Since the tidal force of priori-Mars was applied to the Himalayas, on the outer shell of the Earth, which is underlain by several thousand km of liquid outer core, the changes in spin axis only applied to it, while the solid iron core, from which the geomagnetic field originates, remained in its normal orientation throughout the entire period of cyclic catastrophism. In fact, modern seismic measurements have proven that the outer shell and solid core of the Earth do rotate independently to this day. The relocations of the outer shell spin axis to and from this orientation at the beginning and end of each encounter was the origin of the many legends and biblical descriptions of abnormal movement of the Sun in ancient cultures.

3.1 360 and 365 days per Year?

Due to the added inertial moment of priori-Mars when tidally locked onto the Tibetan-Himalayan complex, the rotation of the Earth's outer shell was slowed so that there were only 360 days per year. This constituted the energy/angular momentum 'sink' required to capture the planet. When it was released into its planetary orbit the year reverted to 365 days. This explains why the Egyptians, and many ancient cultures kept two calendars, one for 360 and one for 365 days per year. The five 'extra' days, graphically shown in the popular Aztec calendar, were considered 'good' or 'bad' in different cultures. In Egypt, as in the Vedas, the five extra days (*Heriu-renpet*) were each assigned to a different deity. Those days were celebrated as festivals. The Egyptian gods and their dates included: Day 1 - birthday of Osiris; Day 2 - birthday of Horus; Day 3 - birthday of Seth; Day

4 - birthday of Isis; Day 5 - birthday of Nephthys.

While completely dismissing the 360 days as impossible, modern astronomers even take issue with the dynastic Egyptian number of 365 days per year, because it is now known to be closer to 365.25 days per year. But between 3700 and 700 BC, the captures and releases of priori-Mars changed the number of days per year every fifteen years, so there was not sufficient time or need for them to determine the lengths of the years more accurately. Indeed, these numbers may have been changing slightly throughout the 3,000 years of Cyclic Catastrophism.

Most cultures favored the periods when priori-Mars orbited the Earth. This was partially because most of their favorite 'deities' or icons were there, day and night, in the same position in the heavens. But also, because priori-Mars appeared 530 times the area of the full Moon, it reflected thousands of times more light upon the Earth than the Moon, as it passed through Moon-like phases once per day.

3.2 Heraclitus' Aion

The significance of the period of 30-years is corroborated by the Greek Heraclitus, who defined a specific interval of time called the *Aion (Aeon)*, assigning to it the length of 2 X 15 X 360 days. Apparently he did not explain his motivation for this calculation, but since he lived after the end of the 30-year Cyclic Catastrophism and could not have had first-hand knowledge of them he probably based the aion on earlier texts. The actual number of days per cycle was very close to this value (perhaps

14.38 X 360 + 15.40 X 365.25 = 10,801), because each capture occurred in late October and the releases occurred at the Vernal Equinox - at the points where the planetary orbits of priori-Mars and the Earth crossed. Of course, the number of days is not very meaningful since the length of the days changed every fifteen years.

3.3 Tidal Flooding on Earth

Immediately upon each capture of priori-Mars, as the spin axis of the Earth's outer shell (crust and mantle) shifted, the tidal force of priori-Mars drew the oceans in the eastern hemisphere toward the Tibetan-Himalayan complex where they remained for fifteen years. The waters could not attain the highest Himalayas, but did reach 5,000 feet, where the flood waters left the *Siwalik* deposits in the foothills, but still completely inundated northern India.

3.4 30-year Flooding of Lower Egypt

Locations around the periphery of the Earth's eastern hemisphere, centered on Mt. Kailas, experienced strong flow because priori-Mars (Horus) tidal force had a greater horizontal component there - essentially pulling the seas 'sideways'. At these captures, without any meteorological warning, the entire Mediterranean Sea was drawn rapidly and smoothly across Lower Egypt, Mesopotamia and the Levant, as if a giant had tilted the area, threatening many lives. Early in the period of Cyclic Catastrophism (~3700 to 2600 BC), the Mediterranean comprised three giant fresh-water lakes, so the 30-year floods were generally beneficial, perhaps accounting for the larger populations in Sumeria at these dates. But the strong

geological effects of the tidal force of priori-Mars and the gradual increase of sea levels on Earth (~140 meters) due to 'deluges' from the planet eventually resulted in the encroachment of the saline water of the Atlantic Ocean into the Mediterranean basin, reversing the beneficial effects of the tidal flooding. These later floods of ocean water probably caused the abandonment of many population centers in the Levant, also accounting for the multitude of seashells found in the northern Sahara and the (geologically) recent filling of desert depressions, such as the Faiyum, with ocean fish.

3.5 Lifeboats in the Desert

Once the Egyptians realized that the floods would occur every 30-years, upon each capture of the 'Dog Star' in geostationary orbit, they began to design different means to save as much of the population as possible. But because priori-Mars approached the Earth from the Sun side, it was difficult to anticipate the hour of its capture and the peoples in the path of the flood had little warning. One of the earliest attempts was to construct large ships and place them near the population centers, where the people could board them when the flood was imminent. Indeed, the remains of a fleet of twelve large ships, 50 to 60 feet long, dated at the first dynasty (2950-2775 BC) e.g. some 5,000 years old, was discovered in 1991 far inland at Abydos, near the temple of *Khentyamentiu* by an expedition led by David O'Connor curator of the Egyptian Section of the University of Pennsylvania. O'Connor stated that the boats were positioned so that they were well above the level of the surrounding desert in early dynastic times. This is consistent with their proposed use as lifeboats. Several

large boulders were found near the ends of several boats, the purpose of which was obviously to prevent them from being carried away by the flood waters. The boulders were not native to the area and were either transported for this purpose or were carried to the area by previous floods. The ship designs are considered highly sophisticated in spite of the early date, perhaps learned from the teaching deity, *Thoth*. However, that method of avoiding loss of life would only have accommodated a limited number of occupants, and was apparently abandoned.

3.6 The Purpose of the Pyramids

As the population increased, the Egyptians settled on a more permanent solution to these sudden, unstoppable, short-lived floods and the earthquakes that accompanied them - pyramids. The earliest experiments in building pyramids appear to have taken place at the Saqqara necropolis, where several sites, such as the Saqqara mastaba were discovered, culminating in Djozer's step pyramid. Consistent with avoiding the floods, they were built, not in Gaza, but on hills. Interestingly, Djozer's pyramid was surrounded by a 30-foot high wall, perhaps meant to delay the initial flood waters so the people, entering through the one opening on the south east corner, would have slightly more time to scale the lower levels before the full flood hit. It is not coincidental that the here-to-fore mysterious 30-year period was celebrated in the '*Sed festivals'* held at Djozer's pyramid.

The design and structural techniques eventually resulted in the Great Pyramids at Giza, which were the ultimate structures designed for the purpose of saving lives when

the tidal flooding struck and not as tombs for deceased pharaohs. It is highly likely that a type of alarm was sounded, triggered by the known 30-year cycle and the corresponding heliacal rising of the 'Dog Star', priori-Mars, so that people could run for miles to reach the pyramids before the massive floods came. This purpose, saving everyone from the floods that occurred every 30 years for 3,000 years, explains the long-questioned motivation of the Egyptian people who participated in these monumental building projects and their duplication.

3.6.1 Ziggurats & Tells

In Mesopotamia the ziggurats served the same function as the Egyptian pyramids, as refuges from the 30-year floods, at least for the privileged. The archeological dates of these structures correspond with the period of Cyclic Catastrophism. The 'sand-dwellers' in the Middle East built cities on tells (Arabic tels), flat-topped hills, for the same purpose that the pyramids were built. This was an intelligent, if not as elegant, approach to the 30-year flooding. Although much wonder has rightfully been expressed at the construction of the pyramids, little is mentioned about the monumental earth-moving necessary to convert the jebel (hills) into tel (tells). As sea levels increased due to water falling to Earth from priori-Mars, and the elevations of the tells proved insufficient, the earth-moving was supplemented by thick dam-like walls constructed of large rocks, some of which had been coated on the exterior by earth glaces mixed with lime.

The great thickness of the walls (forty meters at Jericho) on the tells was a means of coping with the continuous

earth-quaking that accompanied the approach of priori-Mars. Some archaeologists have suggested that the walls were defensive structures meant to protect against attacks by neighboring 'city-states'. They have even claimed that the slanted earth glaces on the outer side were to prevent the enemies from using ladders to scale the walls. This makes no sense, since these would allow the enemy to simply walk up to the top of the wall. Because of these 30-year floods, the early civilizations of all countries surrounding the Mediterranean, were concentrated at the highest possible geographical locations, such as the Acropolis in Athens.

3.7 The Inundation

The ancient Egyptians called the 15-year periods during which priori-Mars orbited the Earth, *Akhet* periods because *Ra (Horus)* would remain stationary, high on the eastern horizon throughout. The intimate connection with priori-Mars (Horus) is emphasized by the fact that the Egyptian word for 'inundation' is also *akhet*, although translated 'horizon' in *Horus-am-Akhet*, the primary epithet for Horus. Each time the planet was captured in its geostationary orbit, with its north pole facing the Earth, the tidal effect of the Earth drew all the water in its northern hemisphere toward its north pole. This complete inundation, which covered the entire area around the north pole was called the *Nun*. In the Book of the Dead the inundation was said **"to have no determinate banks"** and that **"its course was from south to north."** This was an appropriate description the flow that occurred on priori-Mars.

In Egypt, the presence of priori-Mars in its geostationary

orbit did have an effect on the Nile flow. But the immediate danger at each capture was the complete emptying of the Mediterranean Sea across lower Egypt. Once this transient flooding passed and the permanent tides were established on both bodies, a more beneficial enhancement of the Nile river continued throughout the next fifteen years. This may have also been referred to as a lessor inundation.

One way or another, it is clear that the term inundation did not refer to the yearly increases of the Nile, as currently believed. The tidal force of Horus, when on the eastern horizon, drew the Nile waters eastward across the low-lying zones that were not irrigated under normal conditions, continually depositing rich sediments and enabling commerce via the wadis in Eastern Egypt (see 3.10). Several areas such as Amarna, Akhenaten's 'new city', benefitted from these inundations, each occurrence of which, unfortunately, only lasted fifteen years. This may have been the reason for the rapid construction, using only concrete blocks and mud-bricks, and subsequent abandonment of Amarna. The term *akhet* was commonly used to mean 'horizon', 'inundation', but also to indicate the fifteen-year periods during which there were 360 days per year. This illustrates how Horus and its effects completely permeated the Egyptian language and psyche.

3.8 Tekhi and Teht

Two additional terms were used to denote the presence or absence of priori-Mars in its geostationary orbit. The planet was also referred to as *Tekhi* or 'old great mother,' which signifies a supply of liquid. Thus *Tekhi-Horus* were

the periods when *Horus* was present and the years were 360 days long, which, as explained in the introduction, was due to the added inertia of priori-Mars tidally 'attached' to the Tibetan-Himalayan complex. Conversely, *Teht-Hathor* were the 15-year periods initiated by the short-lived appearance of *Hathor,* during which the years were 365.25 days, and the Earth reverted to its normal rotation for the next fifteen years. This is confirmed in the following Greek myth, in which the Moon (Kronos) is male, Rhea (priori-Mars) female and Hermes, the Egyptian Hathor (identified in Chapter 8) is male:

The 'solar god' (Hermes) discovered that the Great Mother, Rhea (priori-Mars) had been cohabiting secretly with Kronos (the Moon i.e. Isis - ancient). He consequently laid a spell upon her that she should not bring forth a child in either a month or a year. Then Hermes, being likewise in love with the goddess, copulated with her, [i.e. (re)entering priori-Mars as it drifted away from the Earth], and gambling with the Kronos he won from him the seventieth part of each one of his lights (days). Out of the whole he composed five days, which the Egyptians call the 'additional days' and added these to the three hundred and sixty. Because these days were outside of normal time she could then deliver Hermes' child.

The five additional days per year made 365, which characterized the *Teht-Hathor* aeons, the fifteen-year periods when priori-Mars orbited the Sun. 360 days per year was considered normal/perfect, showing the peoples preference for the presence of Horus on the Horizon.

3.9 Messinian Salinity Crisis

During the early Bronze Age the Mediterranean comprised essentially three fresh water lakes, but eventually became saline once the plate boundary between it and the Atlantic was breached due to deluges from and/or tectonic shifts caused by the tidal effects of priori-Mars. From that date on, the emptying of the Mediterranean Basin for fifteen years at a time due to the presence of priori-Mars, resulted in the evaporation of the remaining water, producing many layers of evaporates (salts) on the bottom. Lacking any knowledge of Cyclic Catastrophism, geologists can only imagine that these deposits were the result of natural evaporation cycles of the entire Mediterranean due to tectonic plate shift and sea level changes repeatedly cutting off the flow of water between the Atlantic and Mediterranean. As a result they estimate the age of these layers to be 5 or 6 million years, thus assigning the name *Messinian Salinity Crisis*. But the many layers revealed by seismic studies are impossible to explain within the current paradigm.

3.10 Red Sea Routes

Although the Red Sea was also emptied along with the Mediterranean during each *tehki*, the flow in the wadis of the Eastern desert, Mersa Gawasis/Wadi Gawasis and Ayn Soukhna would have been increased due to the eastward tidal influence of priori-Mars. This allowed the transporting of goods and large boats in sections to the Red Sea coast during each *tehki*, where they were stored, assembled and then sailed their commercial Red Sea routes to and from Punt during each subsequent *teht* period.

John Ackerman

CHAPTER 4 - The Egyptian Heaven

4.1 Nun or Watery Origin

The ancient texts comprise observations of planetary interactions never imagined by modern astrophysicists because they have never observed these phenomena, but one hundred generations of our ancestors lived through them and their observations are described in great detail in the ancient texts. One such phenomenon was the rotation of priori-Mars about an axis which remained oriented toward the Earth. The tidal force of the Earth on the enormous uplifted area, now known as the Tharsis Bulge on the equator of Mars, governed the orientation of the spin axis of priori-Mars outer shell (crust and mantle) during each fifteen-year encounter. It continually torqued the spin axis so that the planet's north pole remained pointed toward the Earth, similar to the effect of gravity on a spinning top. It did not rotate perfectly smoothly because its mass was unbalanced, but rotated in a precessing motion, which kept the bulge on its equator roughly equidistant from the Earth.

This orientation resulted in all the water in its northern hemisphere being tidally drawn toward its north pole, which faced the Earth. One of the most prominent Martian features discovered by the NASA Mariner probe, the 'Outflow Channels,' mark the great tidal floods that brought the water toward its north pole. More recently, satellites orbiting Mars have produced photographic evidence of a 'northern ocean' or 'Oceanis Borealis' surrounding the north pole of Mars. During the ancient encounters, this ocean facing the Earth formed a great convex mirror in which the reflection of the Earth could be seen. This was the origin of the strange ritual, that of 'mirror gazing,' which was popular in October, the month

of the captures, as late as medieval times.

Because this tidal ocean formed first at the beginning of each encounter, it was seen as the origin of all other features that subsequently appeared on priori-Mars during each encounter. It was the Nun or the 'Watery Origin' of all the later deities.

4.2 The Risen Land, ta-Tenen

Because of priori-Mars' orientation, the tidal force of the Earth was continually concentrated on the area surrounding the north pole of priori-Mars while it orbited. This resulted in continuous quaking and melting of subsurface rock there. Months into each orbital period, magma began to migrate upward and was first seen from the Earth as a glowing mass beneath the waters at its north pole - a golden egg or fish. This led to the ancient Hindu archetype of the fish, Manu, an incarnation of Brahma. In Egypt, this magma was seen as a female deity, the great mother-earth, Apt, who was the bringer-forth of life in the heavens, another of whose epithets was, quite tellingly, 'the mother of movement in a circle'. But Apt was not the mother of our earth. She was the 'mother' of all the volcanic forms which subsequently rose above the waters at the north pole of priori-Mars.

Eventually the expanding ball of magma appeared above the surface of the sea at the north pole. The appearance of this 'risen land' was a major event for the Egyptians and all other cultures. It was the primordial hill whose emergence heralded the end of the 'first time' (*zep-tepy*) and the reappearing of all the familiar physical features and events on priori-Mars' surface. These all reappeared

during each cycle and therefore were witnessed by a hundred generations of mankind. Thus *zep-tepy referred to the first time of every encounter and was not a one-time event.*

The Egyptians likened the initial shape of the 'risen land' to the water animals familiar to them - the crocodile or hippopotamus whereas the Hindu's saw them as the 'incarnations of *Brahma*' (e.g. turtle or boar), later called the 'Avataras of *Vishnu*'. Thus the term had its ancient origin in Cyclic Catastrophism. As the first land rose above the waters the Egyptians saw it as the crocodile-headed *Sebek*, or *Horus-Sebak* called "the crocodile god in the form of a man," consistent with the *fish-man* of Babylonia and *Ea,* the fish-man of Nineveh.

4.3 The Duat - Heaven

The great magma sphere rose to form a large island in the midst of the northern ocean. This was the sacred *Duat* (*Tuat*). In keeping with the geologically recent cessation of these global events (~700 BC), both the elevated dome at the north pole and the geomorphological evidence of the surrounding northern ocean are still present on Mars (Figure 4). This photo mosaic shows priori-Mars from a similar aspect as seen by the ancient peoples of the world each time it orbited the Earth, with several exceptions: Because Egypt was some 30 degrees longitude from the Himalayas over coveredwhich it orbited, the duat did not appear in the center of the planet but to the 'left' or 'west'. Thus the

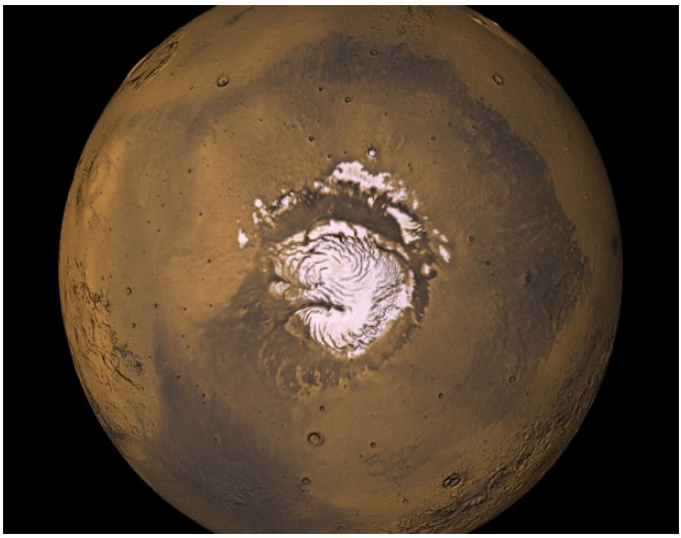

Figure 4. The icy northern island on Mars was the duat, encircled by the Nun, beyond which lain the 2_{nd} land

duat was said to be 'in the west of heaven'. As a result of this off-center view the Egyptians were better able to see the features on the equator as the planet rotated each day. Another aspect not shown in the figure was that the Tharsis Bulge, marked by the large volcanoes on the upper left edge of Mars, were greatly raised, giving priori-Mars the shape of a dog's or a lion's head. Evidence of the greater distortion during the Cyclic Catastrophism is actually present in Figure 4, in the form of the ancient Nun's seacoast, which, because of the bulging of the Tharsis region, at the upper left, did not extend in that direction.

The great extent of the Tharsis distortion is implied by the representation of priori-Mars as the dog-headed Anubis (Figure 5). Because Tharsis had been tidally

Figure 5. Anubis - a visual metaphor for priori-Mars.

uplifted by proto-Venus there was tremendous volcanic activity there, which is shown in black. Also the 'eye' appeared through the Valles Marineris which is close to Tharsis. By the same token, the green (vegetated) area was eliminated by the volcanic activity in the Tharsis region.

Valles Marineris can also be seen at the lower left of Figure 4. Although fixed in the heavens above the Earth, the planet rotated slowly counter-clockwise like a giant wheel or mill. As the pair revolved each day priori-Mars passed through phases like the Moon - appearing dark at 10 AM in Egypt, the right half illuminated at 4:00 PM, the left at 4:00 AM and was fully illuminated approaching 10 PM, except passing through the shadow of the Earth during a half-hour period around at that time (See 4.6 Apep Dragon).

The 'island' (duat) is still present at the north pole of Mars, rising almost 3 km above the surrounding surface. It was particularly sacred in ancient times because the most unique pillar-like planetary feature, the primary Egyptian deity, Osiris, rose *several thousand kilometers* from its center, pointing down toward the Earth.

The Egyptians imagined that the souls of the recently deceased soared to the sacred *Duat*, the land of Horus, when priori-Mars orbited close to the Earth and that each time the planet escaped from Earth orbit, it carried their souls 'to the gods' (the stars). This 30-year astronomical

hieroglyphs for the *Duat*, a five-pointed star within a circle was succintly described by a hieroglyph of a five pointed star within a circle. The circle indicated the appearance of the planet, or the actual duat when close to the Earth, and the star, its appearance when in its planetary orbit around the Sun. Because it was always recaptured in the month of October fifteen years later, seances were held in October in attempts to contact the previously deceased souls. This was the origin of the modern-day 'All Saints Day' and of Halloween.

4.3.1 The Two Lands

The 'two lands' in ancient Egyptian texts did not refer to Upper and Lower Egypt, as currently believed. They referred to the lands separated by the northern ocean. The first land was 'the risen land' or the island at the north pole of Mars, which was surrounded by the northern ocean. The second land was the land beyond the northern ocean, now called the 'southern highlands' of Mars, which were covered with green vegetation, at least in the earlier part of the 3,000-year period of cosmic chaos - thus the Egyptian term '*the Great Green* [world]'. Figure 4 clearly shows what the Egyptian texts referred to as the 'two *lands*' - the sacred *Duat* at the north pole facing the Earth, surrounded by the northern ocean and the other, vegetated, land beyond the ocean.

4.3.2 Horus-Am-Akhet

In the earliest times priori-Mars was seen as the face of a lion, in which the nose was the distended Tharsis Bulge. This view is supported by the lion body of the Sphinx, the original face of which was also that of a lion and later

reworked to resemble a pharaoh. The Egyptian name of for the Sphinx was *Horus-Am-Akhet* (Horus on the Horizon) because it stared directly at priori-Mars (Horus), stationary high in the eastern sky above Mt. Kailas, in the Trans-Himalayas, day and night for fifteen years at a time.

4.4 The Biblical Firmament

The Egyptian *Duat* or 'first land' was the also the biblical *firmament*. The Bible describes the rising of the northern island above the waters of priori-Mars at its north pole, in Genesis 1:6-8:

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Because the presence of priori-Mars close to the Earth cannot even be imagined in modern times, the implication of the term 'firmament' in the Bible, as being solid, has resulted in claims that early Christianity was based on pagan myths. Interestingly, the Egyptian concept of a solid firmament influenced the selection of the Greek word *stereoma,* which connotes a "solid structure", in the Septuagint, which was translated at the behest of the Egyptian pharaoh, Ptolemy Philadelphus, for inclusion in his world-famous library in Alexandria. Moses, to whom the first five books of the Bible are attributed, certainly knew that the firmament (Hebrew *raqia*) was solid because he could see it in the heavens. Derogatory claims that the Bible includes non-scientific ideas of pagan origin, fail to understand that the entire world witnessed the same events in the heavens from 3700 to

700 BC, and the fact that the Bible refers to these events, although it certainly does not focus on them, does not mean that it includes copies of pagan ideas. Indeed the ill-defined term 'pagan gods' were actually the planets, which were close to the Earth during Cyclic Catastrophism.

4.5 The Circum-Polar 'Stars'

No one in modern times can imagine why the Egyptians, and by the way, the Hindus, paid so much attention to the circum-polar stars as compared to the planets and why the entire weltanschauung changed leading into the Ptolemaic period, when the Greeks, in the classical period, adopted an emphasis on the planets in spite of their earlier interest, demonstrated by Solon, Heraclitus, and Pythagoris, in Egyptian astronomy. Although many still believe Egyptian astronomy was a precursor of modern astrology, nothing could be farther from the truth. Cyclic Catastrophism makes clear that the ancient solar system, which existed for some 3,000 years - longer than the current configuratio, differed profoundly from it.

The imposing planet priori-Mars orbited within 33,860 km of the Earth's surface, causing flooding, earthquakes and the eruption of every volcano on Earth - even reorienting the spin axis of the Earth during each fifteen-year encounter. These events drew attention to the planet, the features on whose surface were enhanced by a continually changing vista of shadow and light and convulsions of which caused considerable damage on the Earth. Therefore no attention at all was given to the distant stars and the constellations known today were not

even named.

A mental picture is best established by comparison with the Moon. Given the number of lunar maria that can be seen on the surface of the Moon today, one can only imagine the number of features that were discernable on the surface of Ra or Horus, with an area 530 times greater. Complementing the normal surface features were hundreds of volcanic plumes blazing down toward the Earth under the influence of its great tidal force. These were seen as star-like points of light, particularly when in the shadowed portion of its surface, and as the planet rotated about its north pole, facing the Earth, these 'stars' rotated and were thus called the *circum-polar stars* and *'the stars that never die'* in Egyptian texts. There were so many that the ancient peoples actually named 'constellations' comprising these star-like points of light, just as we do today with the true stars. In the Vedas, 27 such constellations, called *asterisms* (*Nakshatras*), were commonly known. They were not, as currently believed, the true stars that stayed above the horizon throughout the year as seen from Egypt. Reinforcing the idea that they were volcanoes in both the Egyptian texts and the Vedas, the 'ship' *Argo (priori-Mars)* in Greek myth, is said to have been 'covered with stars'. Due to the Sun's illumination, priori-Mars passed through phases like the Moon every day, so the fainter of the circum-polar stars would only have been visible when on the 'night-side' of the planet. Thus the possibility exists that the term 'heliacal risings' may have referred to the times when the rotation of the planet caused a particular volcano to move onto its 'night side'.

A few modern astronomers have tried to match actual

stars we see today surrounding the north star, to the ancient positions given in terms of longitude and latitude on the surface of priori-Mars, as detailed in the Hindu astronomy book, the *Surya Siddhanta*. Of course, they have not found any prominent stars that match the coordinates of the ancient 'stars'. As a result they conclude that the ancient texts are 'just myths'. More recently it has been possible, by searching deep into the star tables compiled using powerful astronomical telescopes, to find closer matches, but the ones found are so faint that even the astronomers admit it is difficult to believe the ancients chose them when much brighter stars were present.

4.6 The Apep Dragon

The ancient Egyptians preferred the fifteen year *tekhi-Horus* periods, when priori-Mars orbited the Earth because its tidal force provided more fresh water during those periods. Another reason was that the reflected sunlight from priori-Mars illuminated the entire eastern hemisphere thousands of times more brightly than the Moon throughout most of the night. However, because priori-Mars orbited the Earth close to the plane of the solar system once per day (geostationary orbit), it would pass at least partially through the shadow of the Earth around midnight. This shadow was thought to be the Apep serpent attacking Ra (Horus). The shadow would first appear on the left side of the planet, leading to the notion that the serpent was hiding in wait in the western mountain, *Bakhu*, one of the two imaginary 'mountains' thought to support priori-Mars in its stationary position in the sky. Astronomically the shadow of the Earth passing across priori-Mars was an eclipse produced by the

alignment of the Sun, Earth and priori-Mars. As a result, they produced disturbances or rumblings within the Earth. Therefore both 'solar eclipses' (eclipses of priori-Mars) and earthquakes were associated with nightly attacks on Ra by the Apap Dragon. The serpent aspect of Apap was likely due to cloud formations on the limb of the Earth which produced striations and variations in the shadow, These could have been resolved due to the proximity of the two bodies and the large angular diameter priori-Mars. The Ouroboros, or 'tail eater' may have appeared as a specialized form of the Apap dragon, due to a unique arrangement of clouds on both limbs of the earth. This interpretation of the Apap serpent would not be consistent with the notion that it was a cause of drought - this was associated with the Fiery Dragon (proto-Venus).

4.7 Ptah and Thoth

These two deities were probably the only ones that were not planets or their features. The supreme Egyptian God, comparable to the Judao-Christian Yehovah, was *Ptah*. It is interesting to note that Egypt is known as '*Het-ka-Ptah*', which means 'the second abode of *Ptah*' - the first abode being in heaven (priori-Mars). This may well have referred to an entire people from the much more ancient planet as opposed to a single individual, just as humans are referred to as 'Adam' in the Bible. Since it came so close to the Earth, the much more ancient priori-Mars was like a spaceship, bringing a more intelligent species to Earth. They spread out and upgraded the DNA of the existing hominid survivors of the proto-Venus destruction in all parts of the Earth, thereby accounting for the various races found around the world. The great

destruction caused by close approaches of proto-Venus made this possible, eliminating the previous enormous sub-human gene pool which would have made the establishment Homo Sapiens impossible.

Thoth was a 'teaching' deity, probably also one of many, of the same people. These teachers, 'planted' the image of the familiar ibis-like heads in the minds of Egyptians and taught the new human race the first sophisticated, conceptual languages, mathematics, music and art.

CHAPTER 5 - The Djed Pillar, Osiris

Although it was widely used as a religious icon throughout much of the history and geography of Ancient Egypt, it is still not clearly understood what the Djed was originally conceived to represent.[8]

The volume of melted magma produced by the tidal force of the Earth did not decrease once the *Duat* had formed. The upward flow from a great volcanic vent at the north pole continued. The strong upward tidal force created an enormous lava fountain that gradually shot into the 'air' high above the northern island. Just as lava flowing on the surface of the Earth forms hollow tubes or pipes, through which the flow continues, so this fountain formed vertical lava tubes, which intertwined to form a unique spindly structure supported primarily by the tidal force of the Earth. Over a period as long as a year after each capture, this glowing column, white hot at the top attained heights over 2,000 km, becoming the most unique and therefore the most revered deity in all cultures - Parusha, Prajapati, Brahma, Zeus, Atlas and of course, Osiris.

Figure 6. Tet or djed pillar

Figure 7. Tet- Osiris.

The massive lava column attained a height equal to the distance above priori-Mars at which the its gravity was equal to that of the Earth. It acted as a gravitational mass-fractionation factory, separating the elements or compounds rising th through it from deeper and deeper inside the planet, based on their temperatures and densities. Four different elements (or compounds) flowed out near the top of the column during every encounter, forming four

horizontal layers at different altitudes in the micro-gravity environment between the two planets. These layers are clearly depicted in the pictograph shown in Figure 6. They were not perfectly symmetrical, resulting in many cultures describing the column as a tree or plant, for example: the tree of life; the upside-down tree of the Shamans; the great papyrus and the lotus growing from the naval of Vishnu. In Egyptian texts it was *Osiris*. Flames shot from the top, smoke and steam surrounded it and tornados continuously writhed about it in the high temperature, low gravity environment at the north pole of priori-Mars. The association of this feature with *Osiris* is unequivocal, since it is often combined with his accouterments, the flail and the scepter (Figure 7).

Because of its origin on an island, this formation was likened to a giant water plant in a number of cultures, such as a papyrus reed or lotus. In Hindu myth this same feature was called *Brahma*, which was described as the lotus flower that grew from the naval of Vishnu, which was the large volcanic vent in the northern island. A single passage in the Rig Veda attempts to describe the colors of the pillar in terms of the skin colors of the Indian caste system:

The Brahman was his mouth, of both his arms was the Rajanya made;
His thighs became the Vaisya, from his feet the Sudra was produced.[9]

The meaning of this passage has been studied for centuries by Indic scholars because they imagined it held the secret to the origin of the Indian castes or jatis, but no one until now has understood the true purpose - to

more clearly describe the colors of Brahma, or the *djed pillar*, Osiris, in Egyptian texts.

Reinforcing the universal view, Japanese myth praises the 'great reed', which is identical with the papyrus. They called their land *Ashi-hara no naka tsu Kuni*, "the Middle Kingdom of the Reed Plain." The Reed Plain was the same as the *Duat*, because it was surrounded by water. Each culture saw themselves as being aligned with this fiery column pointing down toward the earth.

Figure 8. Osiris' wrap depicted hardened lava.

Many great convulsions of the interior of priori-Mars occurred, due to frequent transient alignments with the Moon and Sun. On these occasions, the rigid lava tubes of the column would shatter and the column, supported primarily by the tidal force of the Earth, would collapse spreading its fragmented lava tubes over thousands of square miles. In the Vedas these collapses were likened to a serpent shedding its skin, because the lava column would quickly reform as new tubes hardened. Figure 8 shows Osiris typically wrapped as what appears to be a mummy and was sometimes referred to as the 'Tower of the Mummified body'. This was obviously meant to convey the hardened exterior of the physical lava column.

Some debris from these collapses accumulated around its base, forming a conical hill or mountain at the center of the northern island, leading to the conical mountain theme also common to many cultures. In Egyptian texts

it was the ‘alter mound’, *Ara*, on which the pillar, Osiris, would reappear. Thus it was said that Osiris dwells in the Holy Hill (*Set Tchesert*) of *Amenta*.

The unique shape and the resulting collapses of this feature are suggested in various cultures and word forms. In Hindu texts the collapses were characterized as the Primordial Castration in which the Linga (phallus) was transformed into the Yoni (the female reproductive organ). Proving that priori-Mars was visible near the northern horizon from North America, an Algonquin (Amerind) myth, which perhaps better relates the true aspect ratio of the column, as well as reiterating the solid nature of the firmament. It tells of a great ancestral hero who gained access to heaven by shooting an arrow into it and then another arrow into the ‘feather end’ of first arrow and so on until he had an ‘arrow ladder’ by which he climbed to heaven. There are similar stories to this from all around the world. In a Chuckchee story a hero throws a needle upwards 'as a dart so that it fastens in the sky’, then he climbs up the thread hanging from the needle. In aboriginal Australia, the column is a lance that ‘fastens itself in the celestial vault’.

The visible surface of priori-Mars rotated about its north pole and thus the hardened lava column, physically designated as the *djed pillar* or *tet*, appeared to form an axis about which the planet rotated, described by the Egyptian *sep* or ‘turning’. This is consistent with many descriptions of the planet in diverse cultures as a mill, churn or wheel. Since it remained pointing down toward the Earth, many ancient cultures pictured the pillar as an axis connecting the revolving priori-Mars and the Earth - this was the *axis mundi* (axis of the *worlds*). Because of

its reappearance over one-hundred generations it was given a number of names in many cultures, such as *Prajapati* and *Purusha* (Vedic), *Brahma* and *Buddha* (Hindu), *Zeus* and *Atlas* (Greek), '*the column of smoke and fire*' and the '*out-stretched arm of God*' (Jewish), as well as *Osiris* and *Shu* si-ra in Egyptian myth.

5.1 Ba-Neb-Djed

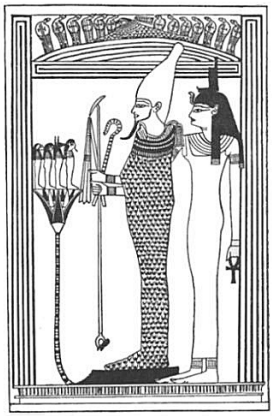

Figure 9. Two forms of Osiris, uniting 4 deities, and encased in lava.

Osiris was worshiped at a place called Djedet, the Greek Mendes, an important site in the Delta during the Early Dynastic period. The god of the city was the sacred ram called *Ba-Neb-Djed,* meaning 'Ram, Lord of the Djed', though sometimes he was called 'Ram with four heads upon one neck' relating to a legend in which he unites within himself the souls of *Re*, *Osiris*, *Shu*, and *Kheper*, as picture in Figure 9.[10] The Ram was worshiped as a form of *Khnum* but was primarily identified with *Osiris* as 'Osiris the Ram, Lord of Djedu'. The four 'crowns' (as opposed to the heads) of Osiris were artistic depictions of different shapes of the volcanic plume that rose from the top of the hardened lava column. Some have interpreted the four heads as being at the four points of the compass, but they only appeared at the top of the lava column on priori-Mars which remained on the eastern horizon.

Just as in Egyptian texts, the same layers were seen as the 'four heads of *Brahma*' in Hindu texts. Hindu myth

imagines the four heads as representing the four books of the Veda - Rig, Sama, Yajur and Atharva. More physically, the Rig Veda describes the unique color and texture of each layer in detail. Considering that these were seen without the aid of a telescope, gives an idea how close the planet was to the Earth.

Brahma was part of the Hindu trimurti, the three gods associated with priori-Mars. He was 'the creator' because of the multitude of hot glowing bodies ('embodied spirits') ejected from the north-pole vent during alignments with the Moon. All of the bodies ejected from priori-Mars during the period of Cyclic Catastrophism compromise the thousands of earth approaching asteroids and comets observed today. The debris from the thousands collapses of the column fell back onto priori-Mars, covering thousands of square kilometers. NASA Viking scientists were puzzled at the great multitude of shattered volcanic rock, with many vesicles extending to the horizon at both landing sites because there were no volcanoes in their vicinities. The fact is that the lava column was several thousand km high and shattered many times - the debris covering thousands of square kilometers in Mars' northern hemisphere.

5.2 The Rope Ladder to the Duat

In Egyptian funerary texts, the same four horizontal layers were imagined as the rungs of a 'rope ladder' lowered toward the Earth to facilitate the deceased pharaoh's soul in ascending to the *Duat*. This description is consistent with its unique, relatively spindly form.

5.3 Akhenaten and the Aten

In spite of the many bas-reliefs of Akhenaten's reign, in which the djed pillar is clearly shown extending down toward the Earth, the belief that the spherical body is the Sun has negated the idea that the column depicts a nearby planet. The original four layers at the top of the columns in the Akhenaten bas reliefs (cover) have obviously been chipped off over the intervening millennia. Even if one believes that the body is a terrestrial planet, the presence of such a feature would be declared 'impossible' by modern-day modern-day astrophysicists. Actually, the very uniqueness of the feature was the reason it was the supreme deity in every culture for 3,000 years. In the Book of the Dead the name 'The great Extender', is applied to Osiris, and the influence of the Moon on this feature is implied by the passage **"Thy two sisters, Isis and Nephthys, come to thee, and they convey to thee Kamit urit [the great Extent] in thy name of Kam-ura [the great Extender]." Teta, 2 74.** The close association of Osiris (tet) with Ra (priori-Mars) is made clear in the passage **"He is I, and I am He. Cf. the Pyramid Text-"Oh Ra Teta is thou, and thou art Teta . . . . , thou risest as Teta, and Teta riseth in thee, etc.," Teta, 337.**

Akhenaten worshiped the planet priori-Mars, which was previously called by many names and epithets, but he elevated the name *Aten*, even changing his own name from Amenhotep IV to Akhenaten 'servant of Aten'. He obviously believed that the great lava column was an important aspect of Aten, as implied in the many physically realistic bas reliefs which prominently display it, perhaps implying Aten was a 'well endowed' deity.

Figure 10. Akhenaten worshiping Aten - priori-Mars with djed pillar extended down toward the Earth.

Figure 10 (also cover) graphically depicts its size relative to the planet, the diameter of which was then about 8652 km as opposed to Mars diameter today of only 6784 km. The column's unique shape completely rules out a mountain, as does the Egyptian word 'pillar'. Its prominence suggests that *Aten* might be the column itself, but the rays of life projecting down to the Earth in the bas reliefs obviously extend from the entire planet, not just the pillar.The 'leaves' at the ends of the rays indicate that the Egyptians understood that the seeds of many plants were blasted from priori-Mars to the Earth in the form of manna, ambrosia, or haoma in the Avesta, which is credited with 'bringing the seeds of tens of thousands of plants to the Earth'.

Also significant is the fact that the djed pillar in the Akhenaten bas-reliefs are not shown pointing vertically downward toward Egypt. This is exactly as it appeared to the Egyptians because the planet orbited above the Transhimalayas and the column was oriented directly downward toward Mt. Kailash, some 30 degrees longitude to the east of Egypt.

5.4 Amenta

As a result of priori-Mars proximity and unique orientation, with its northern hemisphere facing the Earth, the planet was subjected to the enormous tidal force of the more massive Earth. The attractive force was strongest on the surface rocks, therefore the pressure on the subsurface rocks around priori-Mars' north pole of was considerably reduced. This resulted in the melting of sub-surface rock in that region. Once melted, the magma was drawn upward from the *Amenta*, ('the recesses of the south'), in the form of the *Duat* and many enormous volcanoes. The Egyptians observed all of the volcanoes as points of light when in shadow, but the plumes of the seven largest ones blasted forcefully upward to high altitudes throughout each encounter. As they rose, they spread and wavered in the high altitude winds, resembling the hooded form of a cobra and were therefore described as serpent-like '*Uraeus deities'* born in Amenta, since they obviously came from the interior of the planet. Therefore the Amenta, often translated the 'underworld' or 'netherworld', was what is today called the sub-surface of Mars. For reasons explained later, the greatest volcanic vent, out of which the enormous *djed pillar* rose, was also imagined to be an 'entrance into the *Amenta*'

The significance of the netherworld or *Amenta* in Egyptian thought was due primarily to the fact that the supreme deity, Osiris, the hardened lava column, rose out of the *Amenta* at the center of the duat during each encounter. In the Book of the Dead Osiris is described as ***"The Shrine which standeth in the centre of the Earth."*** Lacking the modern understanding of the tidal effect of

the Earth, led to the notion that a fundamental power resided in the interior, even when the planet was far from the Earth. This was described as the deity *Atum*, which remained hidden in the Amenta during the fifteen years that priori-Mars was in a planetary orbit and awoke at the beginning of each encounter to recreate all the familiar deities on its surface. In the Book of the Dead, Osiris is described as **"*one whose force is concealed or unseen*. It is a theological term, frequent at all periods of the Egyptian religion, and implies that the deity is not to be confounded with its external manifestation."**

The Hindus harbored a similar belief, based on the rising of *Brahmã*, the same lava column, months after each capture of priori-Mars. In that culture the mysterious deity that remained unseen in the interior of the planet was denoted *Brahma*, without the long 'a' at the end. This role was later attributed to *Vishnu*, who was known as the sustainer, implying he was the hidden deity that guaranteed the subsequent return of priori-Mars and the reappearance of *Brahmã* and all the associated gods each time it was recaptured.

5.5 The North and South Pole

Because of the unique orientation and rotation of priori-Mars during each fifteen-year encounter the Egyptians never observed the south pole of the planet. This resulted in some unusual concepts relating to its 'south pole'. One such view, as translated by the well known Egyptologist, Gerald Massey, is quoted below. One benefit of studying the texts of ancient cultures is that *translations* from hieroglyphics to English by experts such as Massey,

although now one hundred years old, provide valuable insight which has not yet been revealed. This is the understanding of the astronomical nature of the body being described, which Cyclic Catastrophism finally provides.

The two pillars of Sut [Set] and Horus were primal as pillars of the two poles ... as the two supports of heaven when it was first divided in two portions, south and north; and the pillar or mount of the south was given to Sut, the pillar or mount of the north to Horus. The typical two pillars are identified with and as Sut and Horus in the inscription of Shabaka from Memphis, in which it is said, "The two pillars of the gateway of the house of Ptah are Horus and Sut". The present interpretation is that the typical two pillars or props originated as figures of the two poles ... established in the two domains of Sut and Horus to the south and north of the land in which the veriest dawn of astronomy first occurred, and that the types were preserved and re-erected in the earth of eternity as the two supports of the heaven suspended by Ptah for the Manes in Amenta.

It is certain that Sut went down south to some sort of nether-world, and so became the power of darkness in Amenta, when our earth had been completely hollowed out by Ptah, and Amenta below became the south to the circumpolar paradise in the celestial north. The ancient Egyptians had no antipodes on the outside of the earth. Amenta in the nether-world was their antipodes. Their two poles were celestial and

sub-terrestrial. The north pole was at the summit of the mount. The south pole was in the root-land of the earth below. The Ritual describes the ways of darkness in the entrance to the tuat [duat] as the tunnels of Sut, which tends to show that a way to the nether-world was made by Sut when his star and standing-ground went under in the abyss of the beginning in the south, where the Egyptians localized the tuat or entrance to the under-world, which was the place of egress for the life that came into the world by water from "the recesses of the south".

5.6 Sut

Sut (Set), was considered the arch-enemy of *Horus*. The 'land of Horus' was characterized by the *Duat*, the island which rose above the north pole of priori-Mars. The 'land of *Sut'* was the sub-surface, or Amenta, beneath the duat. The enormous volcanic vent, exactly beneath the north pole, from which the 2,000 km-high hardened lava column rose, was imagined to be a negative 'pillar', a mirror image of the visible lava column, pointing down into the planet. It was called the tunnel of *Sut*, the entrance to the netherworld or underworld. Because this tunnel extended downward, opposite from the north pole, it was imagined to be the south pole. Clearly Massey, had no idea that the above texts described a nearby planet ("our earth" and "sub-terrestrial"), the north pole of which remained facing the Earth, preventing any view of the actual south pole. However, because priori-Mars' surface was only some 33,860 km distant, all people living at the time knew exactly what this passage meant. As shown in the Akhenaten bas reliefs, they recognized

that the *Aten* was a 'world' with numerous familiar surface features enhanced by continually changing shadows due to the planet's rotation about its axis and its orbiting of the Earth once per day - a view that even NASA satellites orbiting Mars cannot reproduce.

Set was Horus' enemy, a complex deity of conflict and chaos associated with proto-Venus (Set). The most obvious source of this conflict was that the closest approach of proto-Venus (Set) to the Earth, every thirty years, resulted in priori-Mars leaving its geostationary orbit. This was termed 'The day of the battle between Horus and Set'. Because proto-Venus was always farther from the Earth, that is, on the 'south side' of priori-Mars, the portion of the planet to the 'south' of the duat (the holy land of Horus), including the sub-surface or Amenta, was considered the 'land of Sut'. This scenario, repeated every 30-years, of a 'home god' rushing off to do battle with a 'foreign' god was common to all ancient cultures.

5.7 Apt

The rotation of priori-Mars about an axis facing the Earth, has never been imagined, but the many observations which comprise the ancient texts make it quite clear. Astrophysicists have never even considered how two terrestrial planets with mass anomalies on their surfaces might influence one another at close range. As a result of this orientation the Egyptians never saw priori-Mars' true south pole. Amazingly, they clearly saw an *actual* pole (the *djed pillar*) rise more than 2,000 km from its north pole. The significance of the planet's unique wheel-like rotation is corroborated by epithets of the ancient deity Apt, which Massey described as:

the first great mother who was the bringer-forth in ... heaven. ... she was ... called "the mother of the fields of heaven"; "the mother of beginnings"; "the mother of movement in a circle"; "the mother of the starry revolutions" or cycles of time. As such, Apt was the builder of a heaven that was founded on seven pillars of the Heptanomis. Now the most primitive Egyptian type of building is a figure of turning round, as might be in making pottery. The conical pillar, pile or mound of earth was also a type of this turning around.

Where "movement in a circle" and "starry revolutions" obviously refer to the circum-polar stars. The seven pillars were the *'seven ureaus deities',* discussed below. The "conical mound" or mountain was not the djed pillar, but the pile of debris accumulated at the base of the hardened lava column, which collapsed innumerable times during the Çyclic Catastrophism. It was at the center of rotation, the entire planet resembling a potters wheel. Because the hardened lava column arose through this conical hill, *Osiris* was sometimes called the 'man of the mountain'.

5.8 The Entrance to the Amenta

The events that occurred at the termination of each geostationary orbit made it clear to the ancient world that the volcanic vent out of which Osiris rose, was also an *entrance* to the netherworld. The end of each fifteen-year encounter was brought about at a vernal equinox when proto-Venus, at its closest approach to Earth, became aligned, i.e. passed behind priori-Mars, its indirect tidal influence causing the Nun to overflow the duat and flow

into the interior of the planet causing the ejection of the solid core. Gerald Massey's translation perfectly describes this:

"... that a way to the nether-world was made by Sut when his star and standing-ground went under in the abyss of the beginning in the south. ..."

Sut's 'star' was proto-Venus, the standing ground (Duat) went "under the abyss" (Nun).

Proof of the last event is still visible in the north polar cap of Mars, the ice of which forms a great whirlpool Figure (4).

5.8.1 Babylonian Version

In Babylonian myth, priori-Mars was *Marduk*, proto-Venus was *Tiamat*. Marduk was interpreted as the 'home' god, priori-Mars, which orbited the Earth for fifteen years at a time (at Earth = *AN.UR*), going off to battle the intruder god, proto-Venus. It then entered its planetary orbit termed *E.NUN*. Therefore, Marduk saw `all the quarters of the universe', the Sumerian term for which was simply *AN.KI*, meaning`Heaven and Earth'. The lava column on priori-Mars was *EA* and the sacred source of all life, *APSU*, was thought to live beneath its surface at the north pole. The living spirits which the Sumerians believed he created were the hot bodies ejected into space through the north pole opening, but may have included the sacred northern island and the volcanic plumes which rose through the waters early in each encounter. The relationship of *EA* and *APSU* is clarified in the Enuma Elish which states that *EA* slays *APSU* and establishes his

dwelling place *upon APSU*, which was at the north pole of priori-Mars.

CHAPTER 6 - Isis - The Moon

Although often described as 'a moon goddess', *Isis* was exclusively the Egyptian name for the Moon during the period of Cyclic Catastrophism. The epithet 'ancient', commonly associated with *Isis*, is consistent with its being captured by the Earth within the cultural memory of the Egyptians, prior to the dynastic period. Although the Moon was much smaller and nine times farther from the Earth than priori-Mars during the fifteen-year encounters, its powerful effect on priori-Mars was the reason for its continued worship as Osiris consort during the period of Cyclic Catastrophism.

Each time priori-Mars, which revolved along with the Earth once each day, passed through alignments with the Moon, great convulsions wracked the interior of the planet. The closer to its exact center the Moon passed, the more severe were the convulsions and when aligned with the Sun at eclipses the results disasterous results could occur on two or even three consecutive days. At their worst they blasted hot, glowing rock bodies as large as Mt. Everest into space, accompanied by innumerable smaller rocks, some of which fell directly to Earth and many more into orbit around the Earth which fell later. Indeed, some of which are still falling today as meteor showers and meteorites. More significantly in the long term, these convulsions also carried water, atmosphere and plant material from priori-Mars to the Earth. The Egyptians understood the beneficial aspects of these 'falls', as suggested in the figure of Akhenaten worshiping *Aten*, which depict leaves at the end of the rays extending down toward the Earth.

Figures 11 and 12 make clear the effect of the convulsions and consequently aid in identifying Isis.

Figure 11 is the hieroglyph *Nebu*, currently interpreted as meaning 'gold' - probably based on the notion that Horus was a 'golden' color. It is but one of many hieroglyphs misinterpreted because there is no current understanding of the 30-year cycle of astronomical events which governed Egyptian life and religion. *Nebu* was actually a depiction of priori-Mars as seen when orbiting the Earth under 'normal' conditions, that is, when not convulsing.

Figure 11. Nebu, depicts the seven Ureaus deities on surface of priori-Mars.

The seven short lines extending downward represent the seven most prominent volcanos with great plumes visible in priori-Mars' northern hemisphere. This is why *Osiris* was sometimes referred to as the 'King of the Seven Stars'. They were spoken of in rituals as 'those seven *Uraeus*-deities who are born in *Amenta*' - recognizing that their volcanic origin lay below the surface of priori-Mars. The legs or supports on either side were meant to depict the fact that the planet remained stationary above the eastern horizon as seen from Egypt, in a geostationary orbit. The same large volcanos were the seven sacred '*rishis*' (high priests) in the Vedas and the *Seven Sisters of Zeus,* or the *Pleiades,* in Greek myth, in which *Zeus* was the great lava column at the north pole.

Figure 12. Isis (Moon) alignment with priori-Mars.

Figure 12 is an anaglyph illustrating the consequences of an occultation (alignment) of the Moon by behind the much larger disk of priori-Mars. From the viewpoint of the Egyptians, Isis is directly above the symbol for priori-Mars, passing behind it, therefore hidden from the Earth, which is understood to be directly below. Corroboration of the convulsive effect of these alignments is provided by the fact that many more volcanoes can be seen blazing down toward the Earth than the usual seven (Figure 11).

6.1 Isis and Osiris

The effects of these alignments with the Moon were interpreted by the Egyptians (and most other ancient cultures) as an romantic, erotic connection between Isis and Osiris. This was the result of the Osiris column's quasi-phallic shape, the ejection of glowing bodies through it during alignments and its resulting temporary collapses. However, the liquid lava continued to shoot upward and the tubes reformed allowing the feature to quickly be reestablished. A number of myths involving the relationship between Isis and Osiris are discussed later in this work.

6.2 Isis and Nephthys

Nephthys (Nebt-het) was a mysterious priestess most often paired with her 'sister" Isis. Plutarch has helped identify her, claiming that the Cat represents the Moon.

"on the upper part of the convex surface of the sistrum is carved the effigies of a Cat with a human visage, as on the lower edge of it, under those moving chords, is engraved on the one side the

face of Isis, and on the other that of Nephthys."

Nephthys seems to personify darkness and in that sense she was the opposite of Isis. Isis, according to Plutarch, represented the part of the world which is visible, while Nephthys represents that which is invisible, and *we may even regard Isis as the day and Nephthys as the night.*

However, Isis and Nephthys were associated inseparably with one another, often depicted in pictograms so close to one another so as to appear as one, and acting together in funerary ceremonies such as the 'touching of the mouth'. These impressions of the two priestesses suggests that *Isis was the illuminated aspect of the Moon and Nephthys was the dark side*. Although Nephthys was the *darker* side of the Moon, she was not necessarily invisible. Some of the sunlight which reflected from the orbiting priori-Mars may have illuminated the dark side of the Moon, just as sometimes happens with light reflected from the Earth and subsequently from the dark side of the Moon, called 'earthshine'. This identification is reinforced by the following except from the 'Songs of Isis and Nephthys', sung to Osiris by two priestesses:

They have obtained beautiful things for thee, and they gather together thy limbs for thee, and they seek to put together the mutilated members of thy body. Wipe thou the impurities which are on them upon our hair and come thou to us having no recollection of that which hath caused thee sorrow.

As explained in Chapter 8, when Set killed Osiris and scattered the mutilated parts of his body, they ended up

on the Moon. This passage states that Isis and Nephthys together gathered the limbs of Osiris, purifying them, and placing the monuments, the lunar maria, on both the illuminated and the dark side of the Moon.

CHAPTER 7 - The Mysterious Hathor

The Egyptian deity *Hathor* (*Hat-Hor*) was intimately associated with *Horus* as implied by its currently accepted translation as 'House of Horus'. But *Hathor* is the most enigmatic of Egyptian deities because 'she' was assigned such a variety of epithets: She was the patron of music; of women and birth; a slaughterer of men in the desert; and a messenger from the gods. In spite of the diversity of these titles, Cyclic Catastrophism unambiguously explains the true nature of this deity, indeed we can still observe it today with the naked eye, just before dawn or dusk.

The physical nature of this heavenly body, actually now called a planet, has been mentioned a number of times earlier in this work without giving its Egyptian name. Hathor was the hot, glowing, almost star-like solid core of priori-Mars. Although mankind only had brief glimpses of this body - for eight days every 30-years, it was a player in the most spectacular events in the heavens and therefore well known in every ancient culture. Its appearance, first as the *'eye of Horus',* protruding through the outer shell of priori-Mars and then exiting as an independent body zooming fast and low around the Earth, was an absolutely necessary element in each release of priori-Mars from each geostationary orbit.

Hathor was called the 'patron of music' because when it was forced out through the rigid crust, sharp rocks bordering the Valles Marineris scored its glowing surface with visible parallel lines, resembling the strings of an instrument. This was described more specifically in Greek myth where *Hermes*, the Greek name for *Hathor*, was claimed to have 'invented the lyre'. The connection with women and birth came from the fact that its egresses

from priori-Mars resembled a birth. It was said to slaughter men in the desert because, when it exited priori-Mars it was blazing hot as it dropped into an eccentric orbit moving to the east, passing very close to the Earth over Northern Africa before rejoining the outer shell eight days later. These low zooming orbits posed two dangers, both its heat radiation and its tidal effect. The latter drew the waters of the eastern Atlantic across the Sahara into the Mediterranean, which during the previous fifteen years was completely emptied. This low fast orbit also inspired the idea that *Hathor* was a messenger from the gods and was the origin of the mythical speed of *Mercury*, the Roman name for Hathor, by which it is currently known.

7.1 Hamlet's Mill

Georgio de Santillana and Hertha von Dechand have written a four-hundred-plus page book titled *Hamlet's Mill*. The authors a number of literary works, including ancient Egyptian texts, noting a common theme. That of a heavenly, rotating 'mill', the periodic 'unhinging' of which plays a crucial role in the establishment of 'new world ages'. After numerous promises of a great revelation, their disappointing conclusion is that the ubiquitous mill was merely ancient peoples description of the precession of the equinoxes, a phenomenon so subtle and inconsequential that many well-educated modern people fail to comprehend.

The authors suggest that Shakespeare's Hamlet harkens back to a Scandinavian myth about Amlodhi, (or Frodhi), who was the owner of a mill. An enemy killed Hamlet and stole the mill, put it on a ship, but the mill broke and the ship foundered, causing a permanent whirlpool. After

comparison with a number of other mythological themes, the authors concluded that *this is a remnant of the story of a cosmic collision that caused the tilt in the Earth's axis, giving rise to our present seasons. This is indeed correct, but the the precession of the equinoxes were not the physical events that resulted in the current 'world'.* The authors claim that the names used for the pole star in some lessor-known cultures, such as the Mill-peg and the hole of the Mill-peg, reinforce their hypothesis, since they have no knowledge of Cyclic Catastrophism and the resulting reassignment of many ancient features after its conclusion. The mention of a permanent whirlpool is particularly interesting, since that is exactly the shape of the north polar cap of Mars, as shown in the NASA image (Figure 4).

Promisingly, the authors themselves reveal some reservations concerning their own hypothesis, the precession of the equinoxes, when they attempt to explain the common notion that catastrophic events, i.e. the *unhinging* of the mill, is repeated periodically and that these delineate separate 'world ages':

... But hitherto nobody seems to have wondered about the second part of the story, which also occurs in the many versions. How and why does it always happen that this Mill, the peg of which is Polaris, had to be wrecked or unhinged? Once the archaic mind had grasped the forever-enduring rotation, what caused it to think that the axle jumps out of the hole? What memory of catastrophic events has created this story of destruction? Why should Vainamoinen (and he is not the only one) state explicitly that another Mill has to be constructed ... Why had Dhruva to be appointed to play Pole star--and for a given cycle?

The authors' lack of understanding is evidenced over and over in *Hamlet's Mill* when they repeat the hackneyed associations of named stars, such as Polaris and Sirius with archaic mythical names. In this passage, their proposed solution, the precession of the equinoxes, leads to the stated *assumption* that Polaris is the current 'mill peg'. The precession of the equinoxes was first pointed out by Hipparchus in the second century BC, and is calculated to go through an entire cycle every 25,800 years - approximately one degree per century. The authors' solution to the 'unhinging' question is that it is merely the gradual reorienting of the equinoctial point along the ecliptic due to the precession of the spin axis. This is hardly a "catastrophic event" that created new world ages.

Cyclic Catastrophism clearly explains that the 'mill' was priori-Mars (*Ra, Horus*), which rotated about an axis pointed toward the earth, the mill peg was the lava column, the *tet* or *djed* pillar and the 'mill-peg hole' was the volcanic vent from which the column rose. The catastrophic unhingings were the escapes of priori-Mars which, due to the resulting reorientations of the Earth did truly usher in new world ages, the *taht* and the *tekhi* aeons, and after 3,000 years resulted in the solar system we see today.

7.2 Canopus

Hamlet's Mill is is of additional interest because of its discussion of the difficulties in interpreting hieroglyphic texts using *Hathor* as an example. Santillana and von Dechend begin the discussion by citing the current inability to understand the subtle differences of the multitude of hieroglyphs (pictograms and ideograms),

translated simply as 'heaven'.

Take the great endeavor of the hieroglyphic language, embodied in the imposing Egyptian dictionary of Erman-Grapow. For our simple word "heaven" it shows thirty-seven terms whose nuances are left to the translator and used according to his lights. So the elaborate instructions in the Book of the Dead, referring to the soul's celestial voyage, translate into "mystical" talk, and must be treated as holy mumbo jumbo. ...

The authors certainly cannot be the first scholars to have wondered about such an obvious ambiguity in the understanding of the Egyptian texts. The many terms for heaven are indicative of the 3,000-year presence of priori-Mars and the many effects it had on the Earth and its peoples during this long period. Continuing:

One small example may indicate the way in which texts are [could be] "improved." In the inscriptions of Dendera, published by Dümichen, the goddess Hathor is called "lady of every joy." But once Dümichen adds: "Literally . . . 'The lady of every heart circuit.'" This is not to say that the Egyptians had discovered the circulation of the blood. But the determinative sign for "heart" often figures as the plumb bob at the end of the plumb line coming from a well known astronomical or surveying device, the merkhet. Evidently, "heart" is something very specific, as it were the "center of gravity." And this may lead in a completely different direction. The Arabs preserved a name for Canopus - besides calling the star [Canopus] Kalb at-taiman ("heart of

the south"): [they also refer to another Canopus as] Suhail el-wezn, "Canopus Ponderosus," the heavy-weighing Canopus, a name promptly declared meaningless by the experts, but which could well have belonged to an archaic system in which Canopus was the weight at the end of the plumb line, as befitted its important position as a heavy star at the south pole of the "waters below." . . . The line seems to state that Hathor (= Hat Hor, "house of Horus") "rules the revolution of a specific celestial body - whether or not Canopus is alluded to ... The reader is invited to imagine for himself what many thousands of such pseudo-primitive or poetic interpretations must lead to: a disfigured interpretation of Egyptian intellectual life.

The last phrase should read: 'a disfigured interpretation of Egyptian Astrophysical Knowledge'. Here the authors are temptingly close to the truth, but of course are unable to recognize it. The quote implies that *Hathor* controls the revolution of a body, possibly *Canopus*. Robert Temple, author of the *Sirius Mystery*, contributes an important aspect of this interpretation, when he writes that *Canopus*:

with a different determinative and when not applied to a man, the word means 'orbit', 'revolution' , 'to go around'.

Both meanings reinforce the notion that *Hathor* controlled the 'orbit' of some heavenly body. The latter portion of the passage from Hamlet's Mill above supplies an important Egyptian corroboration of this mechanism. This suggests that the Arabic *Suhail el-wezn*, "Canopus Ponderosus", was actually the hot, glowing, therefore

star-like, solid core of priori-Mars. This would be consistent with Greek myth, which states that the 'ship' Argo, 'covered with stars', was commanded by *Osiris*, whose 'steersman' was *Canopus*. Recalling that the many volcanoes on the surface of priori-Mars, which blazed down toward the earth during its encounters, were seen as stars (the 'circum-polar stars'), identifies *Argo* as priori-Mars.

Furthermore, Greek myth identifies *Canopus* as 'the eye of the dog'. As previously mentioned in connection with the god Anubis, the great asymmetry of priori-Mars, which resulted in its unique rotation about an axis pointing toward the earth, caused it to be referred to as the 'dog star'. But what was the 'eye'? Egyptian myth clearly states that *Hathor* was the 'eye of Ra' and the 'dweller in his breast'. Therefore the correct interpretation of *Hathor* (= Hat-Hor) is the 'Heart of Horus' (or center of gravity) - not the currently accepted 'House of Horus' - because *Hathor* was the Egyptian name for the solid core of the original priori-Mars. The solid core did indeed "rule the orbit" of priori-Mars, and ancient Egyptian hieroglyphics, when properly interpreted, reveal this fact. When the steersman, *Canopus*, left the ship, it veered off course, and left the vicinity of the Earth.

Combining the notion that the solid core appeared as an eye, with our current knowledge of the surface features on Mars, leads inevitably to the picture of the solid core first protruding through the Valles Marineris and then exiting the planet. Interpreters of Egyptian texts have struggled unsuccessfully for centuries with the statement that the 'eye' then becomes an independent body, *Hathor*. Its egress changed the orbit of the outer shell, causing the pair to leave the vicinity of the Earth and as

they recombined, priori-Mars returned to its planetary orbit around the Sun. This, in turn, caused the Earth's spin axis to revert to its 'normal' orientation, thus initiating a 'new age'. The fact that Canopus was known to comprise the 'insides' of priori-Mars, also explains the derivation of the term 'canopic jars', which were used to store the stomach intestines, lungs and liver, although strangely not the heart, which was thought to be the its very soul.

CHAPTER 8 - The Legend of Osiris and Isis

This fascinating legend covers the entire period of Cyclic Catastrophism including proto-Venus' role in its initiation. As is true in a number of ancient cultures, the primary deity, *Osiris* in Egypt, was originally associated with the flaming proto-Venus. As discussed previously, its birth out of Jupiter triggered the entire period of one-hundred 30-year cyclic encounters of priori-Mars with the Earth. For a few centuries after its 'birth', it was so bright that it could be seen in the day sky along with the Sun, as evidenced by one name for proto-Venus in the Rig Veda, *Surya*, meaning 'sun maiden'. In the night sky it trailed a glorious tail, similar to, but millions of times brighter than any comet. Its first close pass, as Narmer/Osiris, proto-Venus scorched the Earth, creating the Sahara desert, desiccating the Middle East and central Asia all the way to Tibet. A clue to its comet-like form is found in the so-called 'crown of Upper and lower Egypt' (*pschent*), associated with *Osiris* in the first dynasty (Figures 1 & 2).

8.1 Osiris' Casket

When proto-Venus first raged through the solar system it was unrivaled in power (brightness or radiant power). In the Rg Veda, it was said to have had 'innumerable' battles (close encounters) with priori-Mars (Indra), which proto-Venus (as Agni) 'usually won'. The closest of these encounters tidally raised what is now known as the Tharsis Bulge on Mars, forming its ancient 'dog-star' shape, and subsequent encounters ejected priori-Mars into an eccentric orbit that intersected that of the Earth. Within a few hundred years proto-Venus' encounters with priori-Mars, the Earth and the Sun at perihelion passes, reduced its orbital eccentricity to the point that it's aphelion barely approached Earth's orbit. Lacking further

close encounters, the molten proto-Venus began to cool down and a thin crust formed, which muted its bright glow. This was incorporated in the legend, as *Osiris* having been tricked by his enemies and sealed in a coffin.

Around this date the first capture of priori-Mars in Earth orbit occurred and the *Nun, the Oceanus Borealis* (northern ocean identified on Mars) formed as the tidal influence of the Earth drew all the water in its northern hemisphere toward its north pole. Thus the Osiris legend couches the transfer of Osiris' power from proto-Venus to priori-Mars in terms of his coffin being thrown into the sea. This power, manifested by the subsequent extension (over 2000 km) of the spectacular, flaming lava-column at its north pole, surrounded by the Nun, gave rise to the notion that Osiris' coffin had become encased in a tree trunk, because of the vertical lava tubes that encased the column. When priori-Mars left its geostationary orbit at the end of each fifteen-year encounter, Osiris was merely imagined to sleep within the Amenta (the underworld of priori-Mars) and would rise up again fifteen years later after the next capture.

8.2 The Death of Osiris

Believe it or not, the lunar maria, currently believed to be 4 billion year old 'lava flows', were created as the people of the Earth watched in awe less than 3,000 years ago. This is quite clearly described, as the legend of *Osiris* and *Isis* continues. The 30-year closest approach of proto-Venus (Set) triggered the release of priori-Mars, establishing the adversarial relationship between *Set* and *Osiris*. These releases also involved the alignment of the Sun and Moon with the planet, which occurred at a vernal equinox. The enormous convulsions at these times

resulted in the shattering of the Osiris column due to the blasting of enormous glowing, hot rock bodies into space through the same volcanic vent at the north pole. On such occasions, the Moon (Isis), Osiris' consort, passed behind him (was obscured) as usual. In the legend this is stated as 'One time when Isis was away, *Set*, (proto-Venus) killed Osiris, cutting his body into fourteen pieces and spreading them far apart so that he could never be resurrected'. Physically, this described *fourteen* large hot bodies being ejected in rapid-fire succession from deep inside priori-Mars through the same vent from which the lava column (Osiris) rose. The notion of the spreading of his body parts was based on the resulting stream of fourteen large glowing bodies which arced outward and impacted the near-side of the (now reappeared) Moon, one after another. The legend concludes with *Isis*, going all 'around the world', finding the fourteen pieces of Osiris' body and placing a monument at each location.

The Rg Veda uses a specific term, *ambhamsi* (streams), to describe such rapid-fire sequences ejected from the same volcanic vent, which were apparently quite common during the convulsions. Astronomical evidence of these 'streams' is still present in the form of many identified 'families' of near earth asteroids, which remain in similar orbits to this day.

The fourteen large hot glowing bodies from deep within priori-Mars barely reached the orbit of the Moon and impacted one after another at low velocities on its near side, where a kilometer thick layer of small rocks and dust, ejected by many previous convulsions of priori-Mars, had accumulated. This regolith cushioned their impacts and because the bodies were still very hot, therefore soft, they shattered upon impact on the Moon

Figure 13. The 14 maria are the monuments placed by Isis (Moon) .

and remained in the basins created by their impacts, forming the lunar maria shown in Figure 13.

Not realizing any connection with an Egyptian legend, modern science has determined *there are exactly fourteen maria*. Thus the lunar maria *are the monuments placed by Isis, the Moon,* in the Egyptian myth. Perhaps, because the 'monuments' on the Moon remained so visible, this event was considered the *death of Osiris*, and subsequent appearances of the great lava column were considered to be Osiris' 'son', *Horus*. ... **In fact, *there is a holiday, celebrated to this day in Egypt, called 'the day that Osiris entered into the Moon'.***

The great ages calculated for the rocks from the near-side of the Moon, e.g. 3.16 to 4.2 billion years, are essentially measures of the age of priori-Mars, because the nearside of the Moon is covered with more than a km thick layer of regolith ejected from the planet between 3700 and 700 BC. The differences in the ages of the individual maria, calculated by the ^{40}Ar-^{39}Ar (^{40}K- ^{40}Ar) method, derive from the different depths, i.e. the different temperatures of each of the fourteen bodies when still within priori-Mars. This resulted in differing quantities of Argon, a gas, being lost into space and upon the impact of each body. Consistent with this scenario, rare earth elements have been detected within the maria - elements that usually come from deep within a planet.

Based on the dating of all lunar rocks, astrophysicists have invented a hypothetical sequence of events called the Late Heavy Bombardment (LHB) by 'asteroids' thought to have pounded the Moon and every other body in the solar system between 4.1 and 3.8 billion years ago. But the ancient Egyptian people, who lived perhaps less than 3,000 years ago, observed and recorded the maria being created.

The ancient Egyptian observations for the creation of the lunar maria has been unwittingly corroborated by scientists at the Fermi Institute and the University of Chicago, who have calculated that the impact velocities for a dozen of the large lunar basins were very low; indeed, six of them fall below the escape velocity (2.4 kilometers per second) of the Moon. This finding and the fact that the maria are all on the near side of the Moon, are in direct opposition to the currently accepted LHB *hypothesis*. Once again, Egyptian texts provide an explanation based on observation of cosmic events, while the currently accepted assumption of uniformitarianism leads to completely erroneous conclusions.

8.2.1 Mesopotamian Version

Proving that this was not just an Egyptian myth, the Sumerians wrote that Shem (thought to be the third son of Noah, but actually proto-Venus) killed Nimrod (the lava-column deity) because he had led the people into the worship of *Baal* (priori-Mars), then tore his body to pieces and had them sent out as a warning to others not to indulge in such false worship. Later his mother or wife, *Shemiramis* (the Moon), collected them, put them together and claimed he was still alive, but had become a god, similar to the legend of *Isis* and *Osiris*.

8.3 Solar and Lunar Eclipses

The more severe convulsions of priori-Mars (*Ra or Horus*) resulted from its alignments with both the Sun and Moon, for example, during eclipses. Because of the many large glowing rocks that fell to earth at those times and killed many people, ancient cultures feared both solar and lunar eclipses that today are of no particular concern. This leads 'sophisticated' people today to the conclusion that the ancient peoples were ignorant and superstitious, but this is far from the truth. The exact congruence of the Sun and Moon, i.e. their identical angular diameters as viewed from the Earth, maximized their combined tidal force during eclipses, thereby maximizing the water and atmosphere transferred to the earth during these encounters. If just one such event, comparable to those that occurred two hundred times (captures and releases) between 3700 and 700 BC, occurred today, millions of people would die and the infrastructure we take for granted would be rendered completely useless.

8.4 Isis-Serkh

Although not exact eclipses, near alignments of the Sun and Moon, when the Moon was 'full' or 'new' could also be extremely dangerous. In the days closest to the 'new' Moon, it usually appeared as a 'sliver' Moon. This stage was referred to as *Isis-Serkh*, or the scorpion-goddess aspect of the Moon, because of its resemblance to the scorpion's arched stinger. But the severity of the convulsions within priori-Mars also depended on how closely aligned the Sun and Moon were with the planet. The near alignments could blast some of the planet's water and atmosphere down to the Earth and may be why *Isis-Serkh* is associated with 'supplying breath'.

8.5 The Winged Solar Disk - Horus Behudety

Figure 14. Priori-Mars (Ra) was 'solar disk', wings were ionized gas extending toward geomagnetic poles.

Priori-Mars (Ra or Horus) remained stationary in the eastern sky as seen from Egypt for one hundred 15-year periods (*tehki*). When super-alignments (with the Sun and Moon combined, e.g. at eclipses) caused large convulsions in its interior all its volcanic plumes shot higher, and are represented by the *Ureaus deities* close to the central body in Figure 14. Some of the hot gases ejected into space were ionized. The trajectories of these particles were influenced by the magnetic field of the Earth. As a result, they flowed toward the geomagnetic north and south poles, that is, to the left and right of the planet itself as seen from Egypt. These are shown as the long wings attached to what is currently called 'the solar disc' (Ra). The mythical association of this form with the powerful solar deity *Sekhmet*, the appearance of the 'eye of Ra' and the subsequent release of *Hathor*, implies that this form was associated with the release of priori-Mars from orbit. In later rituals it was thought to have been placed to the East of the alter.

8.6 The Celestial Metal

As a result of hundreds of convulsions during each fifteen-year encounter, priori-Mars' interior would become greatly compromised. So much so that pure liquid iron (nickel-iron) from its outer core flowed out into space, through the vent at the north pole and through the Valles Marineris. As a result, many tons of 'pure' iron from the outer core of priori-Mars have fallen to the Earth as

meteorites since 3700 BC and more remain in earth-approaching orbits, destined to eventually fall. Although only one-third of all meteorites found on Earth are iron, the total mass of iron meteorites is fifteen times that of all other meteorites. The barren deserts of Egypt are ideal for finding meteorites.

The ancient Egyptians, having observed these celestial events and experienced the subsequent falls of iron meteorites, understood that the iron came from priori-Mars and named it *ba-en-pet*, the 'celestial metal'. Because it came from the *Amenta* (interior) or 'netherworld' of Ra, Sut's domain, the iron meteorites were said to be 'the skeleton of *Sut*'. The Egyptians first used this sacred metal only for ceremonial implements, such as the *Seb Ur* - the adze or hook-like device used in the 'opening of the mouth' funerary ceremony. The inspiration for its use in this particular ceremony is described in the next chapter.

CHAPTER 9 - The Face of Horus

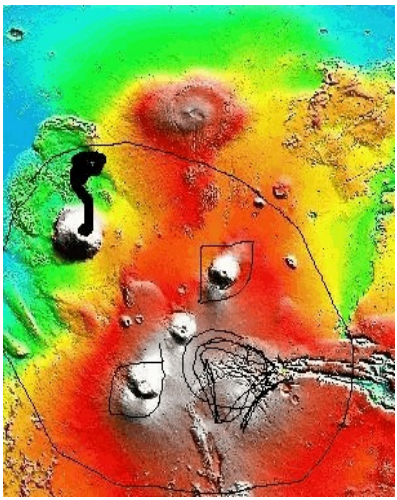

Figure 15. Face of Horus, is the Tharsis Bulge on Mars. Uraeus was the plume from Olympus Mons (added).

Figure 16. Close-up of Aten from Akhenaten worshiping Aten bas-relief (Kestner Museum).

Because the axis of rotation of the orbiting priori-Mars, marked by the 'pillar' at its north pole (Figure 10), was oriented toward Mt. Kailas in the Transhimalayas, the Egyptians were able to see several significant features on its equator as it rotated daily. By far the most prominent was a massive uplifted 'continent' about the size of North America on Mars, currently called the Tharsis Bulge. This bulge includes a great 4,000 km rift called Valles Marineris and four very large volcanoes. It was formed by the tidal force of proto-Venus during their closest encounter prior to priori-Mars' first capture by the Earth. At that date it was raised much higher, having settled isostatically in the last 2,700 years. This greatly enlarged bulge was tidally forced to remain on the limb of the planet while it orbited the Earth, it's assymetrical shape leading to its name 'the *dog star*'.

But when viewed from Egypt, it could be seen as a large face on priori-Mars, which the Egyptians logically called 'The Face of Horus', since the most common Egyptian name for the planet was Horus (also Ra). This understanding reveals many 'mysteries' in the ancient Egyptian texts. The feature as photographed by space probes orbiting Mars (Figure 15) and color-coded to show relative elevations, is outlined by the author to leave no doubt as to the discussion. Because Egypt was not directly beneath the orbiting planet, the 'face', on its equator, was visible on a daily basis due to the planet's rotation about its axis. Horus' eyes were the outer two of the three aligned volcanoes, Arsia and Ascraeus Mons. *Horus'* pronounced nose or *beak* was formed in the gray area, as indicated by the surrounding series of closely spaced, almost circular faults, now collapsed. This pronounced beak-like feature and priori-Mars' stationary position in the sky led to one hieroglyph for *Horus*, which is simply a *standing falcon*.

In this author's opinion, Figure 16, a magnified portion of the stone carving of Akhenaten as a Sphinx worshiping the Aten, currently in the Kestner Museum in Hanover, Germany, depicts the Tharsis Bulge on Mars at its center, which was the Egyptian 'Face of Horus'. The three aligned volcanos are present with Olympus Mons above and the Valles Marineris cutting into the 'mouth'. Actually each stone carving from Akhenaten's reign shows different features on its equator, perhaps to indicate that the planet rotated, presenting different views, even on an hourly basis. However, all prominently display the tet, or hardened lava column, known as the deity Osiris in most other dynasties, always in the same position, proving that the north pole of the planet remained oriented toward Mt. Kailas throughout each 15-year orbiting period.

9.1 Heru-P-Kart

Figure 17. Statue of 'Horus the Child' with finger in mouth and sidelock.

A comparison of the statue of Figure 17 with the photograph of the Tharsis Bulge on Mars (Figure 15) leaves no doubt that the 'Face of Horus' feature on Mars inspired this unique epithet for Horus. His 'finger' is the western end of the Valles Marineris, which extends into the 'mouth' of the figure. He was imagined to be a child because he kept his finger in his mouth. The notion that children's head should be shaved, except for a 'side-lock of youth', obviously originated from the feature on priori-Mars. Additional proof derives from the presence of the *ureaus* on the child's royal crown, which corresponds to the location of Olympus Mons in the forehead of the 'Face of Horus'. This epithet for Horus has been passed down through the last 2,700 years with no real understanding of its origin. Finally, it becomes obvious from a surface feature on Mars.

The three aligned volcanos in the Tharsis Bulge on Mars (Figure 15 & 16) are found in a number of Egyptian hieroglyphs because all ancient Egyptians were quite familiar with them. But once priori-Mars permanently left the vicinity of the Earth (687 BC), interpreters began identifying them with the three stars in the belt of the constellation Orion. Similarly the seven bright stars in Orion became identified as the *'seven ureaus deities'* of ancient texts, further reinforcing the misidentification of

Osiris as Orion. But, as discussed previously the 'seven ureaus deities' were the brightest 'circum-polar stars', the seven largest volcanic plumes visible in the northern hemisphere of priori-Mars.

9.2 The Opening of the Mouth

When priori-Mars was close to the end of each 15-year period in geostationary orbit, liquid iron would begin to flow from the Valles Marineris, the same linear feature which touches the left side of the 'mouth' of the face of Horus. This precursor of 'death' was appropriately mimicked in the here-to-fore mysterious Egyptian funerary rite called '*the touching of the mouth*,' or 'opening of the mouth' in which participants representing *Isis* and *Nephthys* touch an iron implement, the *Khepersh,* to the left side of the mouth of the pharaoh's likeness painted on his coffin. This ceremony was not solely performed to enable the pharaoh to speak in the afterlife, as currently believed. Because the eye of Horus left the planet soon after the appearance of the liquid iron, through the same Valles Marineris, the ceremony was meant to ensure that the pharaoh would attain the Amenta and subsequently 'ride' the solid core 'to the heavens' and find a new life on the *Aten* with the gods.

9.3 The Ureaus Deity

Based on the position and relative size of the *Uraeus cobra* in depictions of deities and pharaohs, and its epithet 'the divine fire', the Ureaus was the serpentine volcanic plume that rose out of Olympus Mons, in the forehead of 'The Face of Horus' (added in Figure 15). Although there were many such plumes on priori-Mars, this was the largest because Olympus Mons is by far the

largest volcano, not only on Mars, but in the entire solar system.

9.4 The Legend of Siva and Uma

Just as the Egyptians saw The Tharsis Bulge as the Face of Horus, the Hindus named the same feature 'The Face of Siva' (Shiva). This is clear in the following well-known legend:

One time when Siva was meditating in the Himalayas, Uma, his consort, moved behind him and playfully covered his eyes with her hands. There was a momentary darkness and suddenly a 'third eye' exploded in *Siva's* forehead, with flames engulfing the Himalayas. Afterward, Uma stood contritely before the God.

In this legend, Uma, also known as Parvati, was the Moon and Siva was the aspect of the Hindu trimurti (Brahma, Vishnu and Siva) associated with death and destruction - primarily the temporary 'destruction' associated with priori-Mars leaving its geostationary orbit. Uma's 'moving behind Siva' is obviously a description of priori-Mars passing through an alignment with the moon, resulting in a great convulsion within the planet, blasting massive amounts of rock, dust, atmosphere and water into space. Her 'covering his eyes', described the immediate result of Mars quaking, the raising of dust which obscured all of priori-Mars' features. The exploding 'third eye' was obviously Olympus Mons, which is in the forehead of the 'face of Siva' in Figure 15. The "Afterward..." merely referred to the Moon once again becoming visible after the alignment on the other side of the planet. This 'third eye' was the origin of the well-known Hindu custom of

placing the *Tilaka*, a vermilion mark, on their foreheads.

9.4.1 Griffin

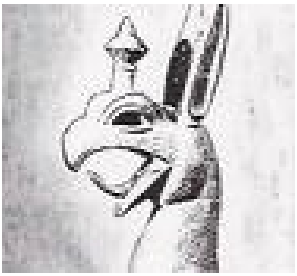

Figure 18. The Griffin's large beak and column depicted Tharsis Bulge.

The prominence of the 'beak' on the Tharsis Bulge in ancient times is emphasized by the many representations of the '*Griffin*' (Figure 18), primarily in Greek myth, but also in ancient Persian and Ancient Egyptian art as far back as 3,300 BC. Its beak was the beak-like mouth of the 'Face of Horus' and the column on its head represents the ureaus deity in its forehead. This fierce mythical creature, with the body of a lion suggest the Griffin is yet another representation of the Egyptian 'Horus-am-Akhet', i.e. the leonine *Sphinx* and the standing falcon.

CHAPTER 10 - The Eye of Horus or Ra

Fifteen years after each capture of priori-Mars in geostationary orbit, proto-Venus would approach its closest point to the Earth/priori-Mars/Moon system at the vernal equinox. Actually this also involved the alignment of Sun and Moon with the planet. The Pyramid texts speak of 'tunnels through which the Sun, Moon and stars pass on a triumphant course between the two divine forms, causing the bones of the Akeru gods to shake' - meaning that the alignments of these bodies, passing behind the planet (appearing to go through it) caused priori-Mars, imagined to be held stationary on the Eastern horizon by a pair of lion divinities, to quake.

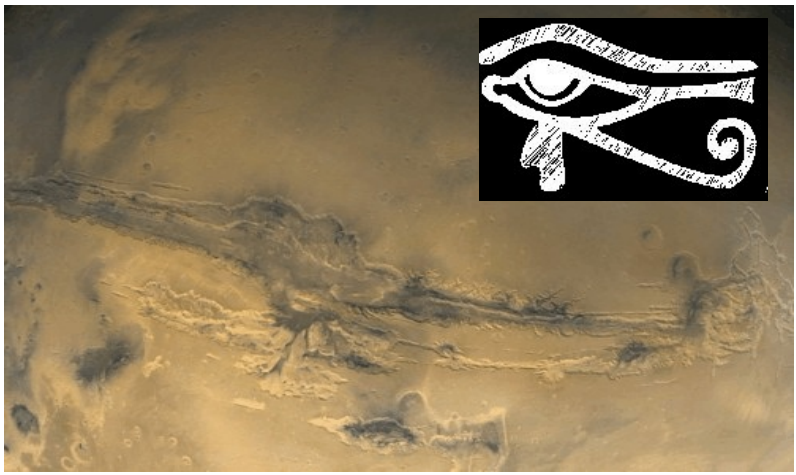

Figure 19. The striking resemblance of the Eye of Horus hieroglyph to the Martian Valles Marineris leaves no doubt that the planet was observed by the Egyptians, close to the Earth.

The combined *indirect* tidal effect of the aligned Moon, proto-Venus, and Sun along with the existing *direct* tidal effect of the Earth caused the northern ocean to overflow the island at the north pole of priori-Mars. As a result, a great mass of water poured into the deep volcanic vent

from which the lava column had been flowing during the fifteen-year encounter, swirling all the way into the outer core of priori-Mars. It then flashed to steam causing enormously high pressure which forced the solid core of the planet out through the Valles Marineris, a 4,000 km fault on the equator of Mars. The glowing solid core first protruded through the fault resembling a single huge eye - the 'Eye of Horus (Ra)'. Egyptian texts state that it was initially blue, the color of pure iron, but as it came into contact with the oxygen in the atmosphere it glowed bright red. The Pyramid Texts characterize this saying that 'Sut (proto-Venus) deprived Horus of his Eye'.

Proof of this interpretation comes from the comparison of the well-known hieroglyph for the 'eye of Horus' with the shape of the canyons surrounding Valles Marineris (Figure 19). Also important is the fact that their congruence is correct only when the canyon is viewed from the north, the orientation of priori-Mars when it orbited the Earth. The single eye was also the origin of the mythical Greek *Cyclops* - a supposed race of one-eyed monsters who were iron-workers - obviously because many iron meteorites fell to Earth in the months after these events.

After protruding through the outer shell, the glowing solid core was forced completely out of the planet into space. These temporary separations of the solid core were the only means by which priori-Mars could leave its geostationary orbits and enter the second phase of each 30-year cycle in orbit around the Sun. Egyptian texts (see Stairway to Heaven, Chapter 11) describe in great detail the entire sequence of astrophysical events that were observed at each release of priori-Mars. These were clearly descriptions of cosmic events.

10.1 Ra and Isis

There are four well-known Egyptian texts involving the 'eye or Ra' that corroborate the spectacular cosmic events associated with the release of priori-Mars from its geostationary orbit, lending credence to noton that one hundred generations of the ancient world witnessed them every 30 years. Not only were there flames, explosions, deluges and falls of innumerable meteorites, but with each release, the rotation axis of the Earth's outer shell shifted some thirty degrees and the tidal sea that had become sequestered around the Himalayan-Tibetan complex fifteen years earlier, returned to its 'normal' basins, e.g. the Mediterranean, Red, Black, Caspian seas.

The first myth is the 'legend of Ra and Isis,' which couches the cosmic interaction between the Moon (Isis) and the planet priori-Mars (Ra) in adversarial terms:

As the god Ra aged and became infirm, Isis fashioned a serpent from the dust which, having been placed in his path, bit Ra and poisoned him. When he was close to death, Isis, in the form of an enchantress, heeded his call for help and administered to him. In order to treat him, she asks only that he state his name, which gods were loathe to do. Then Ra hid himself from the gods and the throne in the Boat of Ra was empty. When it was the time for the heart to come forth the great god was made to yield up his name, and Isis, the great enchantress, said: Flow on, poison, and come forth from Ra; let the Eye of Horus come forth and shine outside his mouth ... Let Ra live, and let the poison die; and if the poison live then Ra shall die.

The meaning of this myth is that priori-Mars (*Ra*) became weakened ("infirm") and distorted as each fifteen-year encounter drew to its close due to many internal convulsions. Eventually, liquid iron from the outer core was drawn out into space through the Valles Marineris, which intersects the mouth of the Face of Horus (Ra), shown in Figure 15. This prompted the notion that *Ra* was old, doddering, i.e. dribbling from his mouth. The plume from Olympus Mons provided the serpent-like shape (ureaus) that 'poisoned' him.

The approach to the alignment of the Moon with priori-Mars is implied by the involvement of *Isis*. The entire planet began to quake, raising dust which obscured all the natural features ("Ra hid himself") and the hardened lava column collapsed, leaving the "throne" empty. It was then "time for the heart to come forth", that is, for the solid core to protrude through the fault now called the Valles Marineris. What was seen as an 'eye socket' when the solid core was still visible within the opening, became a 'mouth' when it actually exited the planet into space, that is, to "come forth and shine". The term 'shining' makes it quite clear that the red-hot solid iron core of priori-Mars was actually drawn out of the semi-rigid shell or lithosphere of the planet, becoming a separate brightly glowing body in space, whereas priori-Mars itself only shown by reflected sunlight, like the Moon.

The egress of the core signaled the end of each dance encounter, but the Egyptians knew from many previous encounters at 30-year intervals, that the core (here termed the "poison") would return to the interior of priori-Mars, as it drifted away from the Earth. As long as this occurred, priori-Mars would return (be re-captured in geostationary orbit) fifteen-years later, which it did a

total of ninety-nine times. The Pyramid Texts state that Aten preserved the Eye (ut' at) from suffering harm and restored it to its Lord, pacifying Horus.

This myth may have been composed after the end of the Cyclic Catastrophism, because it includes the notion that when the 'poison' (the 'spit out' core) lived, that is, failed to return to the interior of Mars, the true 'death' of Ra did occur, i.e. when the disemboweled outer shell, now called Mars, was permanently separated from the solid core, drifting away from the Earth into the outer solar system, never to return - this was the 'death' of Ra in 687 BC.

10.2 Hathor - The Punisher of Mankind

A second Egyptian myth describes the single low swooping orbit of the solid core around the Earth toward the east immediately after its ejection from priori-Mars. This was an integral part of each separation because it gave the solid core the velocity needed to catch up to the outer shell of priori-Mars, which was drifting slowly away from the Earth to the west. In the myth this orbit of the extremely hot glowing core passing so close to the Earth was pictured as the means by which *Ra* inflicted punishment on mankind, who did not appreciate his efforts on their behalf. One version goes as follows:

Re [Ra] first addresses Nu, the primeval material out of which he arose at the time of creation. In his statement he mentions how mankind emerged from the tears of his eyes ... and now they are conspiring against him. He wants to know Nu's opinion before he kills the entire human race. Nu's reply is that the Eye of Re, the solar eye, will be the instrument to terrorize and slay mankind. Re now becomes

aware that men know he is angry over their plot and discovers that they have fled into the deserts of Egypt. The gods in unison urge Re to take vengeance on the conspirators.

The symbol of the Eye of Re is complex but an underlying feature of it is that it can form an entity independent of the sun god himself - even to the extent of going off on journeys to remote regions and having to be enticed back. Here the Eye of Re becomes his daughter, the goddess Hathor ... In the myth of cataclysm ... Hathor becomes a deity of invincibly destructive powers, pursuing men in the desert and slaughtering them ...

The rest of this compilation, following the punishment and near extermination of the human race, is concerned primarily with the rebirth and ascension of the sun god, and therefore of the monarch, into heaven on the back of the 'Divine Cow.' Both the shrine of Tutankhamen and the tomb of Sety I have depictions of the Cow 'Mehet wer' or 'Great Flood' who forms the celestial firmament, identifying the sky goddess Nut.[11]

Ra (priori-Mars) discusses the matter with the northern ocean Nu (Nut), out of which the risen land appeared at the beginning of each capture. Obviously all those who have attempted to interpret this myth has struggled with the notion that *Hathor* can originate from *Ra* as the "solar eye" and then swoop down close to the surface of the desert. The translation provides an invaluable corroboration of the proposed Cyclic Catastrophism scenario. The second paragraph describes the separation, independent motion of the glowing solid core, zooming so

close to the Egyptian desert that its heat radiation killed many people who were exposed to it. The third paragraph associates the egress of the solid core with the "ascension" of priori-Mars, called the Divine Cow, 'Mehet-wer'. The planet's identity is reinforced by the epithet 'Great Flood', since it had vast amounts of water, except toward the end of the 3,000 year Cyclic Catastrophism, at which date it had all been blasted to Earth. When the solid core had caught up to the outer shell but has not yet reentered it, it is described as 'on its back'. The myth attributes great destructive power to *Hathor*, implying that the solid core swooped so low over North Africa, that its heat radiation was able to kill exposed humans.

The fact that the Egyptians texts stated that *Hathor* "pursued men in the desert" and "ascended into heaven on the back of the Divine Cow" has implications for the transient orbits of both bodies. Prior to their separation priori-Mars was in a geostationary orbit, ~ 37,622 km above Mt. Kailas in the Trans-Himalayas. When the solid core exited, it dropped into an eccentric orbit of the Earth, moving fast toward the east. At the same time, the outer shell drifted away from the Earth, moving slowly to the west, toward Egypt. The solid core skimmed very low as it reached perigee and appeared as an enormous glowing body, occupying much of the visible sky, streaking from horizon to horizon in only a few minutes. This explains the great speed attributed to *Mercury* or *Hermes* in Roman and Greek myth. Although it was only visible for eight days every 30 years, this great speed was observed by one hundred generations of mankind. It's mythical speed was not, as currently suggested by modern-day astronomers, due to its present orbital velocity, which is impossible to detect visually. Moreover, its dipping so close to Earth provided the impetus to the

notion that *Hermes* was a messenger who carried instructions from *Zeus*, the Greek name for the hardened lava column on the outer shell of priori-Mars, to mankind.

Modern translators interpret Ra as a 'sun god', but this was due only to the large amount of sunlight it reflected on the Earth every night. This confusion is evident in the translation above, in which both priori-Mars and its solid core are referred to as a 'sun god'. However, the 'solar eye' was the solid core of priori-Mars, which was extremely hot and glowing in comparison to the planet. Once the solid core caught up to priori-Mars, the planet reformed as the gravitational forces of the two portions became the dominant factor, with the solid core reentering through the Valles Marineris.

10.3 The Unique Flooding at Release of priori-Mars

Each time priori Mars left its geostationary orbit, the waters which had been tidally sequestered around the Tibetan-Himalayan Complex flowed back to their normal basins, but unlike the flooding at the capture of the planet, in which the Mediterranean flowed across Lower Egypt, half flowed to the East and half to the West, resulting in less damage on Earth, particularly to Egypt. One portion was drawn by the tidal force of the outer shell to the west via the Persian Gulf and Red Sea and the other drawn by the tidal force of the solid core to the east entering the Mediterranean through Spain, Gibralter and the northern Sahara. Although the solid core was less massive than the outer shell, it zoomed much closer to the Earth, tending to equalize the two flows. As a result, the return tidal flooding was not a reverse of what happened at each capture, it was a flow from the east and west. A third Hathor myth helps picture the effect of

the tidal force of the solid core (*Hathor*) on the return of the oceans to their 'normal' boundaries:

As it was his will, his eye went forth as Hathor against mankind among the mountains, and they were speedily slain. The goddess enjoyed her work exceedingly, killing many men. Then Ra repented. His fierce anger passed away, and he sought to save the remnant of mankind. Not surprisingly, she would not stop when he commanded it. So he had other gods quickly prepare a vast amount of beer mixed with human blood. This was spread over the land where she dipped closest to the Earth. She swooped down, drank eagerly, and returned to Ra.

The translation makes it quite clear that water was tidally drawn to the region where Hathor "dipped closest to the Earth", i.e. attracted by the solid core which approached Egypt from the Atlantic Ocean/Mediterranean Sea side, perhaps tinted by sea bottom material, and accounts for the large amount of sea shells and fish bones in the western desert of Egypt. This 'flood' came toward Egypt in the opposite direction of the waters moving with the outer shell, which brought a tide from the East. Because of the splitting of the tidal flows, the flooding in Egypt and the Levant was moderated upon each departure of priori-Mars from the Earth.

10.3.1 The Exodus Story Explained

Although the Jewish Exodus is obviously not a popular subject in Egyptian texts, the scenario associated with the release of priori-Mars from Earth orbit is consistent with the biblical story, giving a fascinating astrophysical explanation of the 'parting of the Red Sea'. In the context

of Cyclic Catastrophism, the Red Sea would have been a desiccated *wilderness* across which the Israelites could easily have crossed, but if perfectly timed, the returning waters could have come into it from both the north and south. Since the outer shell drifted toward Egypt the 'column of smoke and fire' would have moved from before the exiting Jews and to a position between them and the pursuing Egyptian forces and could also have been seen as the 'extended arm of God'. Based on the 30-year cycles, similar flooding events had occurred some seventy-five times prior to the Exodus, but because the flooding associated with the release of the planet was not severe, it was not thought of as important by the Egyptians. The fact that the Sed Festivals were held at these dates reinforces this notion. This may have been a strategic reason that this date was chosen for the escape - making it virtually impossible for the reigning pharaoh to lead the pursuit.

CHAPTER 11 - The Duat - Carrier of Souls

The fourth myth concerning the release of priori-Mars from its geostationary orbit has to do with the funerary journeys of the pharaoh's soul (ba) as detailed in the *pyramid texts*. Priori-Mars' importance in connection with funeral rites hinged on the notion that while it remained stationary in the eastern sky, so close to the Earth, the souls of those who passed away would rise to the *Duat*. Then when the planet left its geostationary orbit it was imagined to carry them 'go to the gods', that is, to become a star-like dot of light in the heavens. In one text, Osiris, the supreme deity on priori-Mars, states: "Collector of souls is the name of my bark". The term 'bark' referred to the *Duat*, or northern island, from which Osiris rose, since it was surrounded by the northern ocean or Nun. The notion that priori-Mars acted as an intermediary between the Earth and the 'gods' (the stars) was not unique to the Egyptians. This same function was also attributed to the Vedic deity *Yama-Yami* (priori-Mars).

However, the fifteen-year hiatuses, during which priori-Mars was far from the Earth raise the question as to the fate of the souls of those who passed away during this period. Gerald Massey claims that the Egyptian purgatory, the *Meskat*, was a place of scourging where a soul could be 'held back' from the Osirian heaven, but this supposedly took place in the *Amenta*, the underworld beneath the Duat. When priori-Mars was absent from the Earth no souls could have attained the entrance to the Amenta. Thus, although the scenario of Cyclic Catastrophism would logically include a waiting period up to fifteen years, the author has not uncovered a mention of it as such in Egyptian texts. Of course, it was be an obvious incentive for thorough mummification.

11.1 The Seven Rings of Am-Khemen

Seven rings are repeatedly mentioned in the texts of many ancient cultures and also appear in later literature. As a result of the rotation of priori-Mars about its north pole, which continually faced the Earth, a number of concentric rings were somehow produced surrounding the risen land. In Egyptian texts it is related that *Shu-an-hur* was compelled to make use of a mound with seven steps in order to raise *Am-Khemen*, the *firmament* (Duat), above the waters (Nun).

Hindu myth claims that these seven rings were produced by the 'fifth head of Brahma', which may have been a one-time, transient naked uranium fission spawned by mass fractionation in the hardened lava column - so bright that no one on Earth could bear to look at it, the counterpart of which was the Greek Medusa.

These rings were mentioned in the Rubaiyat of Omar Khayyam **" ... And Jamshyd's seven-ringed cup, where no one knows ... "**. In Sufi mythology, *Jamshyd* was the counterpart of Egyptian deity *Thoth* (*dhwty*) who came from *Horus* (priori-Mars) to teach mankind language, mathematics and music. Actually *Jamshyd* was derived from the Vedic name for priori-Mars, *Yama-Yami*. Interestingly, the disappearances of priori-Mars are reflected in the line " ... where no one knows ... ". Counter to the common belief, the firmament, or Jamshyd's cup was not that of an *inverted* dome or cup, it was the northern hemisphere of the orbiting planet, thus the 'cup' viewed from the bottom.

Among a number of myths that refer to the seven rings is the Greek serpent-deity *Ophion*, which was coiled

seven times around the *Universal Egg*, which became the 'risen land'. It was also the Babylonian 'seven-fold tiara of Shamash'. In Hindu myth, the rings are described as the coils of the snake *Sesha*, on which *Brahma* (the Egyptian Osiris) reclined during each 'night of Brahma', when priori-Mars was away from the Earth. Similarly, the Mayan god *Quetzalcouatl* was said to depart on his 'serpent raft'. Chinese mythology describes nine concentric rings of mountains surrounding the sacred mountain, *Kunlun*, the conical mountain formed by detritus which collected at the base of the hardened lava column, due to its many collapses.

11.2 Atlantis Finally Found

As mentioned previously, the *Duat* was not the entire planet priori-Mars, but the solid land surrounding its north pole, which extended above the Nun, or northern ocean. Plato related that Egyptian priests described Atlantis to Solon the Greek as a large island or continent in the Atlantic ocean. This 'island of Atlas' was described as an 'oblong' plain surrounded by seven island rings between each of which was a ringed body of water, this identifies it with the Duat or firmament, but there is more.

In Greek mythology, *Atlas* was the Titan deity who was condemned by the Olympian gods to 'hold up the world' - but *not our world*. Atlas performed the same function imagined for *Shu-si-Ra* in Egyptian texts. Obviously, both deities were names for the hardened lava column that extended over 2000 km from the duat down toward the Earth. The imagined requirement for a deity to 'hold up'

priori-Mars stemmed not only from its huge size and proximity to the Earth, but also from the fact that it remained stationary in the heavens (geostationary orbit), unlike all other heavenly bodies. Plato, who lived hundreds of years after the Cyclic Catastrophism ended, and therefore had no personal knowledge of those events, related that the Egyptian priests told Solon the Greek that Atlantis (island of Atlas) was located in the Atlantic Ocean. From our modern view of the world, this location seems unequivocal, but what would have been the natural name for the Northern Ocean (Nun) to the Greeks, given that Atlantis was the 'island of Atlas'? It was obviously the Atlantic Ocean! The name 'Atlantic Ocean' was one of many names from the time of Cyclic Catastrophism that were reassigned to entities that remained after its conclusion (687 BC).

The ubiquitous nature of the Atlantis myth was due to the fact that every culture had a bird's-eye view of 'Atlantis' in the midst of the 'Atlantic' Ocean. This explanation of the myth is further supported by the fact that this island disappeared beneath the northern sea, not just once, but every 30 years for 3,000 years - as an integral part of the process by which the priori-Mars was released from geostationary orbit.

In his book about Atlantis, Professor Arysio dos Santos states:

"The name of *Atlas* indeed derives from the Greek radix *tla* meaning "to bear", preceded by the negative affix *a*, meaning "not". Hence, the name of

Atlas literally means "the one unable to bear [the skies]".

This may be the reason why Atlas and other deities like Osiris, are sometimes portrayed with weak, serpentine legs, because the hardened lava tubes comprising the column frequently collapsed due to convulsions within priori-Mars.

11.3 Shu - The Uplifter

Figure 20. Shu-si-ra, uplifter of the 'solar disk' (Mars).

There are several forms of the Egyptian deity *Shu*. In the form of *Shu si-ra* (Figure 20) he is the uplifter of Ra, the 'solar disk' (priori-Mars), imagined to be an Atlas-like deity keeping its geostationary body from falling to Earth, a logical concern. A similarly named deity, *Shu an-hur*, was said to uplift 'heaven' or *Am-Khemen* which was not the entire planet, only the northern island or duat, or the risen land. Actually '*Khemenu*' means 'the city of the *eight* gods' or the 'Ogdoad'. He is portrayed in this role in Figure 21.

As soon as the 'risen land' appeared at each capture the seven prominent volcanoes (Ureaus dieties) began blazing down toward the Earth. Only months, perhaps a year, later the hardened lava column, Osiris or Anup, rose from the duat to its full height, becoming the eighth to the seven, the supreme one, referred to as the

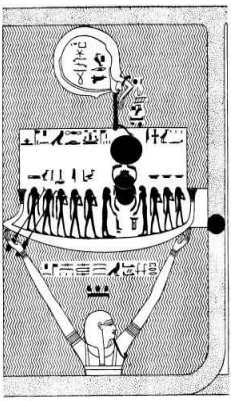

Figure 21. Shu an-hur, uplifter of the firmament

Octonary of *Am-Khemen*, upraised by *Shu*. This was also called 'the ark of eight measures', referring to the seven *Uraeus*-deities born in *Amenta* plus *Anup (Osiris)*, the man of the mountain, that is, the hardened lava column. Because all eastern peoples observed the same repeated events, this theme of 7+1 deities is present in a number of diverse cultures: the Phoenician *Kabiri* were 7+1; The Japanese *Kami* were 7+1; The Vayu-Purana refers to the Holy Rishis, normally seven in number, as eight, that is 7+1.

The number seven comes into play in another way in connection with the Shu an-hur. Paraphrasing Gerald Massey: "When *Shu-an-hur* lifted up the paradise or park of *Am-Khemen* he was compelled to make use of a mound or staircase with seven steps". This is obviously a reference to the seven rings which surrounded the northern island, further reinforcing the notion that this 'uplifting' refers to the 'risen land' at the north pole of priori-Mars early in each encounter with the Earth.

Another function of Shu was 'the breathing force' and his twin sister *Tef-Nut* brought the 'dew of heaven'. These were the Egyptian counterparts of the Vedic deities associated with Indra: the *Vayu*, a 'wind' which carried with it atmospheric gases, water and red dust to the Earth; and *Soma*, which was the sweet 'dew' itself, that is, manna (Jews) or ambrosia (Greeks), comprising

intoxicating vegetable matter cooked and carried into space by convulsions, where it was freeze-dried in orbit and eventually fell to Earth where it apparently fermented, giving mankind its first alcoholic beverage, resulting in more hymns being devoted to the deity Soma in the Rg Veda, than any other deity

11.4 Shu -The Archer

Figure 22. The bow-like plume from a volcano on the limb of Io (NASA).

At the times of internal convulsions, when large hot rocks were ejected at high speeds from volcanic vents on priori-Mars, *Shu* was also pictured as an archer, a combatant pressed into service to *aid Horus* (or Ra). His 'arrows', hot glowing rocks, were called the *Maruts* in the Vedas. The Avesta describes the *Maruts* as *daevas* (demons) carrying out the bad intentions of Angra-Mainyu (priori-Mars), which was, strangely, the chief demon in the Avesta. The Muslin 'one-eyed deceiver', *ad-dajjal, obviously relates back to the 'eyeof Horus' as does the Cyclops in Greek myth. In fact, there are dozens of 'one-eyed' deities in the mythology of the world.*

The idea of a celestial archer was common to many ancient cultures. Figure 22, a NASA image of the limb of the Galilean moon Io, shows why. Volcanoes, from which hot bodies were periodically launched, continuously ejected domes of hot gases, which when viewed on the

limb of the planet against the background of space, were shaped like bows. When hot bodies were ejected, they passed through the center of the plume, resulting in a perfect visual analogy of a bow and arrow.

11.5 Djew and Akhet

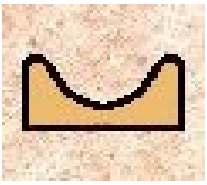

Figure 23. Djew, imaginary peaks

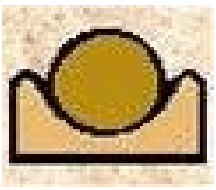

Figure 24. Horus -am-akhet

The Egyptians invented several concepts to explain what kept priori-Mars stationary in the heavens. The *Djew* were two imaginary 'cosmic mountains' located high on the eastern horizon as viewed from Egypt (Figure 23). The pylons which mark the entrance to ancient Egyptian temples represented these invisible peaks, between which Ra remained stationary for each fifteen-year period that it orbited the Earth. It is highly likely that those temples constructed during the Cyclic Catastrophism were oriented so that Ra would have been visible between the two pylons.

The function of the imagined cosmic mountains is made quite clear in Figure 24, the hieroglyph for Horus-am-Akhet. The very name, implying that it remained on the horizon, shows that the 'solar deity' was *Ra* or *Horus*, not the Sun. In some texts the deity *Anubis*, depicting the 'dog-faced' shape of priori-Mars, was pictured between the two mountains. *Anubis* bore the epithet, 'He who is upon his mountain'.

Accepted translations of Egyptian texts say that the *western* peak of the *djew* was called *Manu*, while the *eastern* peak was called *Bakhu*. But since priori-Mars was stationary high above the horizon directly to the east of Egypt, the direction in which the Sphinx (Horus-am-Akhet) faces, the two mountains should have been named the north and south. However the obviously astute Egyptians viewed the planet as a world like our own and in that context saw the 'left'side as the west and the right as east. This view is consistent with the notion that the duat was in the 'west of heaven'. Their identification with east and west probably led to post Cyclic Catastrophism idea that the two mountains represented the highlands on either side of the Nile river (viewed from the south?).

11.6 Aker or Akeru

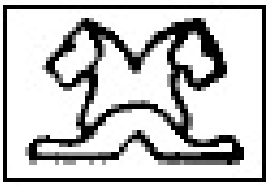

Figure 25. Akeru, two aspects of a lion face on Priori-Mars.

The djew are often pictured as being 'guarded' on the left and right by a pair of seated lions, called the Akers or *Akeru* (plural). However, the most ancient depictions of the Akeru (Figure 25) were just two lion heads on opposite sides of a sphere, facing away from each other. This was a representation of the planet priori-Mars, which was seen as a lion's head during more ancient dynasties, as indicated by the sphinx's leonine body and original head.

As the planet rotated about its axis oriented toward Mt.

Kailas, the nose of the lion, the Tharsis Bulge on the equator, would alternately face and then turn away from the Egyptians. This led both to the epithets 'bending', more correctly 'twisting-and-turning', and to the 'lions of yesterday and today', assuming the planet's rotation about its axis took about one day. The idea of two lions may have been due to the Tharsis Bulge on one side of the planet and its antipode, a lesser bulge on the opposite side. The addition of the lions' bodies to the picture of the Akeru were introduced later and were no longer connected to the body of the planet, making the ancient meaning of the *Akeru* more difficult, but not impossible, to understand.

Figure 26. A Nubian Protome showing a lion (priori-Mars) with the solid core exiting.

A protome, from Nubia (Figure 26), shows priori-Mars as a lion head. In addition, it depicts the solid core exiting the planet. The location from which it is exiting is consistent with the location of the Valles Marineris, a fault associated with the Tharsis Bulge, the lion's nose.

CHAPTER 12 - The Pharaoh's Journey to Heaven

There were a number of stages in the imagined process by which a deceased pharaoh's *ba* ascended to combine with his *ka*, becoming his *Akh* when finally reaching the stars. The first was to ascend to the nearest point on priori-Mars, the *Duat*. Ra was imagined facilitating this by lowering a 'rope ladder', which was the thin hardened lava column extending down toward the Earth. The four horizontal layers at its top (the tet in Figure 6) were imagined to be the rungs of this ladder. After reaching the *Duat*, the pharaoh was pictured descending into the *Amenta* via the opening or vent from which the hardened lava column rose, which had collapsed do to the great convulsions leading to the exiting of its solid core.

He then was imagined passing through multiple levels of the underworld where he was required to respond to various challenges from a number of deities which guarded rivers and lakes of fire (magma). This was the '*Hidden Land*' of *Amenta*, from which the cobra-like *Uraeus* dieties (volcanic plumes) originated. Cyclic Catastrophism is the first source which gives the reason why this netherworld journey was thought necessary - because the pharaoh's soul had to travel from the *Duat*, at the north pole, deep into the planet's solid core, considered to be his 'spaceship', about to be launched through the Valles Marineris, which was on its equator.

After answering the challenges, the pharaoh then encountered the falcon-headed god *Heru-Her-Kent*, whose task was 'to send the star-god on its way' from the subterranean place where the god is to provide 'Flame and Fire' to the 'boat of Ra'. There the pharaoh beholds

the 'Ascender to the Sky', more commonly translated '*the Eye of Ra*'. Physically this was the solid core of priori-Mars when it was still within the planet. Although the translator of the following text, Zechariah Sitchin in this case, had no concept of the true cosmic nature of these events, his rendition of the funerary text of Pepi I's ascent published in *The Stairway to Heaven*, is reproduced in bold print below, with explanations in terms of Cyclic Catastrophism in square brackets:

'The magical moment has arrived; there are only two more doors [the north and south sides of the Valles Marineris] **to be opened, and the King - as Ra and Osiris had done before** [implying the cyclic 30-year periodicity of this spectacular event] **- will emerge triumphantly from the Duat** [this is an erroneous translation - He would not emerge from the Duat] **and his boat will float on the 'Celestial Waters** [in space]**.' ... The "two djed pillars are standing" upright, motionless** [priori to the actual opening, two columns of lava shot upward on either side of the Valles Marineris].
And suddenly "the double doors of heaven are open!" [the solid core forces open the Valles Marineris]
The texts break out in ecstatic pronouncements:

The Door to Heaven is open!

The Door of Earth is open! [The Egyptians used the word for world because priori-Mars could clearly be seen as a world, but translators invariably use "Earth"]

The aperture of the celestial windows is open!

The Stairway to Heaven is open!

The Steps of Light are revealed...

The Double Doors to Heaven are open;
The double Doors of Khebhu are open for Horus of the east at daybreak.

The Radiance (of the twin-peaked mountains of Light) intensifies:
The sky-god has strengthened the radiance for the king that the king may lift himself to Heaven like [on] **the Eye of Ra.** [The oxygen from dissociated water flares around the solid core looking like the exhaust from a modern rocket lift-off]
The king is in this Eye of Horus, where the command of the gods is heard. [Pepi I is imagined to be on the solid core as it protrudes through the surface of priori-Mars.]
The "Eye of Horus" begins to change hues: first it is blue, then it is red. ... [The solid iron core is initially blue-hot, but as it contacts the oxygen in the atmosphere of priori-Mars it becomes red.]
The silence is broken; now there are sound and fury, roaring and quaking:
The Heaven speaks, the Earth [priori-Mars] **quakes;**
The Earth trembles;
The two districts of the gods shout; The ground has come apart ...
When the king ascends to heaven
when he ferries over the vault (to Heaven) ...
The Earth laughs, the Sky smiles when the king ascends to heaven
heaven shouts in joy for him.
The roaring tempest drives him, it soars like Seth.
The guardians of heaven's parts open the doors of

Heaven for him.
Then "the two mountains divide," and there is a lift-off into a cloudy sky of dawn from which the stars of night are gone
...the "Bull of Heaven" ... rises from the "Isle of Flame." Then the agitation ceases; and the king is aloft - "dawning as a falcon." ...

This king Pepi flies like a cloud to the sky, like a masthead bird; this king Pepi kisses the sky like a falcon; he reaches the sky of the Horizon god." ... [Horus on the Horizon]

He encompassamaes the sky like Ra.
He traverses the sky like Thoth ...
He traveleth over the regions of Horus.
He traveleth over the regions of Seth.
He has completely encircled twice the heavens,
He has revolved about the two lands ...

[The northern hemisphere of priori-Mars was known as the region of Horus and the land beyond the northern sea was the region of Seth. These were the Egyptian 'two lands'. Thus the solid core orbited the rest of the planet twice from which it had just been thrust]

The king is a falcon surpassing the falcons;
He is the Great Falcon.

[If 'astronaut' is substituted for king, this entire narrative sounds exactly like a modern TV description of a NASA

launch]:

Still sitting between "these two companions who voyage over the sky," the king soars toward the eastern horizon, far, far away in the heavens. [After orbiting the outer shell twice, the solid core begins to drop into an orbit around the Earth toward the East away from Egypt]. **(A verse also states that the king "crosses the sky like sunt, which crosses the sky nine times in one night"; but the meaning of sunt and thus the comparison are as yet undeciphered.)** [This refers to the great speed of the solid core, which zooms low around the Earth]**. His destination is the Aten, the Winged Disk.** [The destination is again priori-Mars, which has left its orbit of the Earth and is drifting over Egypt heading slowly away from the Earth. The glowing ionized gases issuing from the shell are attracted both toward the north and south magnetic poles of the Earth, confirming the association of the Winged Disk with priori-Mars' escape] **Which is also called the Imperishable Star.** [At this stage it is called the imperishable star because for the next fifteen years it will resemble a bright star] **The prayers now focus on getting the king to the Aten and his safe arrival on it: Aten, let him ascend to thee; enfold him in thine embrace," the texts intone in behalf of the king. There is the abode of Ra, and the prayers seek to assure a favorable welcome to the king, by presenting his arrival at the Celestial Abode as the return of a son to his father: ...** [The prayers are for the solid core's safe return to priori-Mars, imagined to be carrying the pharaoh safely 'to the stars']

Now "there is a clamor in Heaven: 'We see a new thing' say the celestial gods: 'a Horus in the rays of Ra.'" The king - "on his way to Heaven, on the wind" - "advances in heaven, he cleaves its firmament," expecting a welcome at his destination.
[The solid core catches up to the outer shell and begins to reenter the still-open Valles Marineris - 'cleaving its firmament' as the pair drift away to orbit the Sun.]

The celestial journey is to last eight days: "When the hour of the morrow comes, the hour of the eighth day, the king will be summoned by Ra"; the gods who guard the entrance to the Aten or to Ra's abode there will let him through, for Ra himself shall await the king on the Imperishable Star:
[The consummate Egyptian scientific minds even recorded the duration of the entire flight - eight days. Some day in the future unbelieving scientists will write computer simulations of these spectacular cosmic events to prove that it could not have happened. Tweaking the equations will eventually reveal the astrophysical detail, but modern astrophysicists will never attain the level of understanding attained by one-hundred generations of their ancient ancestors.]

When this hour of the morrow comes ...
When the king shall stand there, on the star which is on the underside of the Heaven,
he shall be judged as a god, listened to as a prince. ...

And the texts announce: "Ra has taken the king to himself, to Heaven, on the eastern side of Heaven ... the king is on that star which radiates in Heaven."
Now there is one more detail left to accomplish. In the company of "Horus of the Duat," described as " the great green divine falcon," the king sets out to find the Tree of Life in the midst of the Place of Offering.
[The great green was a term which described the living planet priori-Mars, still with significant vegetation. The tree of life was the djed pillar which rose from the the center of the duat.]

"This king Pepi - He finds Kebehet approaching him with the four jars with which she refreshes the heart of the Great God on his day he awakes. She refreshes the heart of this king Pepi therewith to life." ...
[The organs saved in the canopic jars are restored to the king's body, giving him immartal life]
The king has ascended the Stairway to Heaven; he has reached the Imperishable Star; his lifetime is eternity, its limit everlastingness.

The translation clearly describes the pharaoh's 'soul' reaching his 'space ship,' which is the solid core of the planet; mounting it; being ejected from the interior of priori-Mars, riding on the "Eye of Ra"; which then circled the outer shell of Mars "He has completely encircled twice the heavens, He has revolved about the two lands ... ". Both "the heavens" and "the two lands" refer to Mars'

shell, not the Earth or Egypt. Only then did the solid core zoom once around the Earth to the east "like a falcon", while the outer shell, the "great green" (still with considerable vegetation in 2283 BC), moved to the west over Egypt and slowly away from the Earth; the rejoining of the solid core and outer shell of priori-Mars eight days later; and the pair leaving the vicinity of the earth in direct contact on the way to becoming an "Imperishable Star". The rejoining of the core with the outer shell is described in several ways: "he cleaves its firmament"; "the star which is on the underside of the Heaven"; "on the eastern side of Heaven". Even though the "Eye of Horus" was seen leaving the shell of priori-Mars and later rejoining it, the myth referring to Mars in the latter role as the *Aten*.

The above translation verifies one important detail of the Cyclic Catastrophism scenario when it states "the king (riding the solid core) soars toward the *eastern* horizon" and that he moves as fast as the *sunt*, which "crosses the sky nine times in one night." No one has ever discovered what the word transliterated '*sunt'* actually referred to, but it was obviously used to describe the great orbital speed of the solid core as it dipped close to the Earth - consistent with the mythical speed of *Mercury* and *Hermes* in Roman and Greek myth. Physically, the speed of its low dipping orbit was important in order that the core be able to 'catch up' to the outer shell which was slowly drifting away from the Earth. A similar 'gravity assist' or 'slingshot' maneuver is commonly used to boost the speed of space probes today. The possibility exists that the sunt was Phobos, the natural satellite of Mars.

Considerable physical information is given about the opening up of the 'double doors' that allowed the 'boat of Ra' to be launched. This was apparently preceded by the appearance of two lava columns) on either side of the Valles Marineris. It would be logical for lava fountains from the outer core to accompany the solid core as it passed through gaps in the rigid rocks bordering the Valles Marineris.

12.1 Egyptian Understanding of the Solid Core

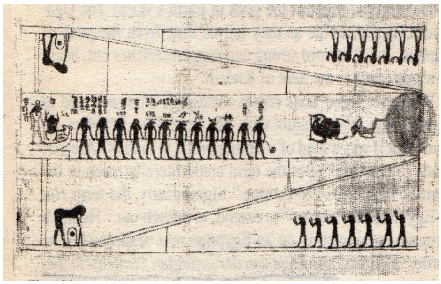

Figure 27. Egyptian drawing of the eye of Ra being prepared for launch as the pharaoh's space ship.

The drawing shown in Figure 27 from the "Papyrus of Queen Nejmet" provides one of the most effective corroborations of the Cyclic Catastrophism scenario. It exemplifies the depth of Egyptian astrophysical knowledge based on repeated close observations of priori-Mars. The 'engineering minds' that made it possible for the Egyptians to build the pyramids also came into play in several pictographs of the 'double doors' that opened to allow the 'eye of Ra' (the solid core) to exit the planet, as part of the process by which it was released from its geostationary orbit. The 'Red Eye of Horus', at right, is the solid core being readied for launch by the 'cords' under the control of the two divine cord-holders, imagined to be adjusting the tension in the 'launch cables'. Associated with each cord-holder is a

divine *omphalos* or 'oracle stone', which was apparently thought to provided the power, one on either side of the 'double doors'. In this drawing, the pharaoh's ba (soul) is imagined standing naked on the '*Red Eye*' at the right with his title spelled out by the beetle hieroglyph. The twelve gods that brought him to this point are in the center and two other groups of gods pray for his successful arrival at the 'Imperishable Star'.

The ancient texts and drawings express a comprehension of astrophysics based on actual observations of events which occurred close to the Earth, not imagined events as currently believed.

CHAPTER 13 30-Year Cycles - Pharaoh's Reign

Egyptologists today fail to grasp the tremendous cosmic significance of the thirty-year periodicity of Cyclic Catastrophism, even though it is known to be part of the Sed Festival. Thirty years represented a complete cycle of priori-Mars (Horus, Ra), i.e. fifteen years in geostationary orbit and fifteen years in its planetary orbit around the Sun. Because the astronomical cycle of 30 years was quite close to a human generation, each pharaoh could, ideally speaking, become associated, or claim association, with a Horus cycle. The ultimate conclusion of each pharaogh's reign was for his *ba* to be carried 'to the stars' by the 'solar god' (the glowing solid core of priori-Mars) when it exited priori-Mars. However, the releases of the planet were astrophysical events, with a predictable date - the vernal equinox of the fifteenth year of each *tekhi*.

Moreover, the several-week Sed Festival, which preceded each release, required years of preparation. If the pharaoh lived long enough, this was not a problem, because he could accept a ritual sacrifice and his body mummified, in preparation for the spectacular astrophysical event. In cases when wars or political situations mitigated against an actual sacrifice, the ritual aspect could still be performed. Conversely, if a reigning pharaoh passed on before the next release of priori-Mars, his body would be mummified and a replacement chosen to complete his reign. There are, at least, anecdotal instances of all these alternatives.

13.1 The 30-Year Sed Festivals

The true Sed Festivals were not scheduled at the whim of the pharaoh and the 30-year periodicity was not just an arbitrary number. They were massive celebrations of the pharaoh's reign, including new buildings with inscriptions and artistic scenes carved in stone, beginning years before his actual or ceremonial sacrifice, the timing of which had to be concluded prior to the release of priori-Mars from its geostationary orbit of the Earth, which occurred every 30 years at the vernal equinox.

Heb-Sed means 'Cycle of Sed', where Sed is usually translated 'jackal', but actually refers to Anubis, which was one image of the 'dog-faced' priori-Mars. Each complete cycle was said to have included an '*Aeon of Set*' and an '*Aeon of Horus*'. The Aeon of Set was the dark night period (teht-Hathor) when priori-Mars was in orbit about the Sun and the Aeon of Horus was the tekhi-Horus period - each approximately fifteen years.

Figure 28. Halley's comet, with mouse-like shape.

The celebrations were also known as 'the Festival of the Tail', not as a reference to a dog's tail, rather because each release was caused by the closest approach of proto-Venus, which was out-gassing vast amounts of sulfur and had a prominent tail, like a comet (Figure 28). These closest approaches to the Earth

occurred every thirty years and coincided with the vernal equinox, at which times proto-Venus' tidal effect was added to those of the Sun and the Moon. All three influences were necessary for the extraction of the solid core of priori-Mars.

The shape of the comet-like tail varied, but it often resembled a mouse and as a result, a mouse is enshrined as the god of the Egyptian city, Letapolis. In his book "An Account of Egypt", written two centuries after the conclusion of Cyclic Catastrophism, Herodotus wrote of a statue at Letopolis with a god holding a mouse in his hand, commemorating the annihilation of the army of Sennacherib. He claimed the Egyptian priests told him Letopolis was saved by hordes of mice which overran the Assyrian army's camp and ate the strings of all their bows.

However, the Talmud provides an explanation consistent with Cyclic Catastrophism. Both Jerusalem and Letapolis were threatened by the Assyrian army of Sennacherib at the time of the biblical king Hezekiah. At Passover (the Vernal equinox, 687 BC) the release of priori-Mars took place and the outer shell of priori-Mars drifted over the Middle East as it left the Earth. Consequently, a 'blast from heaven', destroyed the entire Assyrian army, saving both cities. Corroboration of this event comes from the hieroglyph for Letapolis, which is a thunderbolt. This was displayed on a banner at the Sed Festival of Osorkon II.[12] The Bible uniquely confirms this cosmic event, when the Lord gives Hezekiah a sign:

"And this shall be a sign unto thee from the Lord ... Behold I will bring again the shadow of the degrees which is gone down on the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."

Thus the Talmud (Bible) explains that the sun elevation angle had been reduced by some number of 'degrees' back on the day when Ahaz was buried [fifteen years previous when priori-Mars had been captured] and the orientation of the Earth was restored 'by ten degrees' at the time when Sennacherib's army was destroyed, as prophesied (upon the release of the planet).

Although no one yet understands the profound influence of the astronomical cycles on the reigns of the pharaohs, the famous British archaeologist Sir Arthur Evans came close, suggesting that the 30-year Sed Festivals were instituted to *replace an earlier ritual of sacrificing a pharaoh* who was perhaps unable to continue ruling because of age or condition. This view is only partially correct. Based on an detailed treatise titled "The Egyptian Sed-Festival Rites" by Eric Uphill, who interprets the images and inscriptions on the Sed Festival walls of Osorkon II, Niuserre and Seti, the 'secret' portion of the festival is one in which: the pharaoh "enters his tomb"; his *ka* is pictured with those of other gods; he lies down on a bed ornamented with lion heads; his body is anointed with sacred oil; a man is present with a large knife; above the bed is written "The birth of a god giving the (his?) head". Recalling passages in the Pyramid texts dealing with the bodily restoration of a mummy, Uphill

translates "I give to thee my head"; "I fasten for thee thy head to the bones". Also, in the Ramasseum Dramatic Papyrus, Horus says to Thoth "give him his head (again); the Sem priest holds fine linen; Seti is shown dressed in a shroud-like garment, similar to the Sed Festival robe; in a sphinx-like position; the kings face is painted green "...because he was considered dead...".

Although Uphill cannot state it unequivocally, he admits "... the context of the scene is undoubtedly funerary ...". Whether or not this sacrifice was followed 'religiously' in the case of every living pharaoh, it certainly was for some, because a Sed Festival had to coincide, every 30 years with the release of priori-Mars, since predynastic times. This was a spectacular cosmic event that no one in the ancient world could ignore. One that, if occurring in modern times, would result in the deaths of tens of millions people around the world due to the sudden reorientations of the Earth's spin axis, massive flooding of coastlines, widespread earthquakes and volcanic eruptions resulting disruptions of the infrastructure on which we depend every day.

As explained in great detail in the funerary text of Pepi I above, these spectacular events were considered the means by which the pharaoh's soul was carried to the *duat* and subsequently in 'his ship' (the Eye of Horus) 'to the stars'. The 'celebration' of the Sed Festival for every pharaoh was made feasible by the fact that the thirty-year astronomical period was essentially the length of one human generation. If a reigning pharaoh was ritually sacrificed just prior to a release of the planet, then a new

king's reign could commence at the beginning of the new astronomical cycle and possibly reign for the next 30 years.

One attempt to fulfilling a pharaoh's thirty-year reign was to crown a relatively young man or even a boy, such as Tutankamen, at the beginning of an astronomical cycle to increase the chances that he would reign throughout the next 30-year cycle. Queen Hatsupet assumed the pharaoh's position when her husband died, perhaps extending their combined reign to 30 years. It is not known whether the Sed Festival following their combined reign included the sacrifice of Hatsupet.

It is currently believed that after the Predynastic Period (3700 BC)[13], Sed Festivals became 'jubilees' celebrated after a ruler had held the throne for thirty years rather than sacrificing the reigning pharaoh. This view is tenuously supported by several subsequent mini-Sed Festivals supposedly held at three-year intervals. These were probably held to make use of the extensive facilities constructed for the 30-year festival. They could hardly have held the religious significance of a 'true' one, because after the release of priori-Mars the heavens were empty of the planetary 'gods' for the next fifteen years.

Some Sed festival texts mention a court where the pharaoh was thought to have to run around two pylons before a group of judges, possibly to determine whether he was fit to continue. Manetho wrote that Pharaoh Teti, who reigned for only twelve years, was murdered by his own bodyguards for 'unknown reasons' and there is a

vague mention of Userkare, who may have reigned very briefly before the throne passed to Teti's son Pepi I. This is interesting in light of the Pepi funerary text, above, which implies that his reign ended with the next release of priori-Mars.

13.2 Amerind Mouse Myth

Another Menomini Algonquin myth confirms the shifting of the Earth's spin axis at the times of release of priori-Mars from the Earth. It tells that the Sun was retarded in its motion by 'ropes' until a *mouse* chewed through the ropes, and freed the Sun. Thus, the Algonquins saw proto-Venus on the northern horizon at its inferior conjunction on one occasion when it was effecting the release of priori-Mars on the other side of the world. The apparent retarded motion of the Sun was the result of the spin axis of the Earth reverting back to the north pole as priori-Mars was released. This legend may have coincided with the destruction of the army of Sennacherib, which happened at night on the other side of the world. This correlation of events between the eastern and western hemispheres also makes a strong case for the great age of the Amerind cultures.

CHAPTER 14 - The Egyptian Board Game Senet

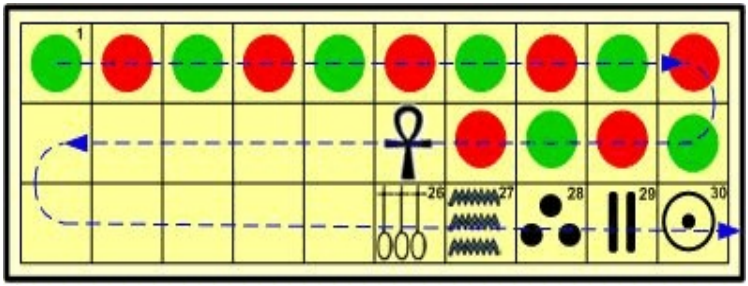

Figure 29. Senet game board with 30 squares for the 30-year periodicity of cyclic catastrophism.

This Egyptian board-game (Figure 29), with its 30 squares, quite graphically represents the 30-year periodicity of cyclic planetary encounters which governed the lives and religions of the first one-hundred generations of mankind. Moreover, its inclusion in pictographs from the entire pharaonic period proves that these encounters took place for some 3,000 years beginning with the Predynastic period (3700 BC). Although some Egyptologists claim that it was originally just a 'fun' game and only later acquired religious significance, this misconception is merely the result of the decorative symbols that were added on certain squares in later periods. 'Fun games' do not remain popular for 3,000 years.

The general rules of the game are known, although the origin and impetus behind them are not understood. What is important are the thirty squares, corresponding to the 30-years in each astronomical cycle, along with the symbols on certain squares, which are clues to events that were observed in every astronomical cycle in the

same order. Senet game moves began at the upper left - square-1, moved across the first ten squares, then down to the middle row and back ten squares, crossing to the third row and reversing direction again in a serpentine path as shown in Figure 29. The number of squares of each move were determined by casting a group of sticks split lengthwise and moving a number of squares depending upon the number of sticks facing upward.

Astronomically, square-1 represented the year just after the successful release of priori-Mars tfrom one of its geosynchronous orbits. This was the beginning of a new cycle, teht, called teht-Hathor because it was initiated by the appearance of Hathor. During this period, the planet was absent from the vicinity of Earth in an orbit around the Sun. Thus, the first fourteen squares of the Senet board were without symbols, representing a period without significant astronomical events - in itself a corroboration of the Cyclic Catastrophism scenario. Indeed, because this period was less exciting, there was an abbreviated version of the game in which play began on the square-15, skipping the first fourteen.

Square-15 was known appropriately as the square of ’rebirth', marking the year of each cycle in which priori-Mars (Horus or Ra) returned and was again captured in the same geostationary orbit of the Earth. The return of the planet carried particularly ‘spiritual’ connotations because the Egyptians believed (as did other cultures) that each time it (the Duat, the ‘risen land’ at its north pole) had left the vicinity of the Earth it

had carried the souls of the recently deceased 'to the gods', i.e. to the stars. Physically, it was the beginning of the 'inundation', the favored tehki-Horus periods of ample water and fruitful harvests.

During each 15-year *tekhi,* life was, to say the least, exciting and interesting. This enormous, brightly lit planet remained stationary in the heavens above Tibet (Horus am Akhet) brightly illuminating the Earth all night 'magically' passing through phases like the Moon every 24 hours. While these changes in illuminations were occurring, the planet continued to rotate like a lop-sided wheel displaying the constellations of circum polar 'stars'. There was an Egyptian instrument, the 'menait', which literally signified the whirler, from the term '*men*', to rotate, to whirl round. The symbol of the whirling round can be traced to the great-mother of the revolutions, *Apt* (priori-Mars). The entire ancient world watched with fascination and knew the names of hundreds of features on its surface, the most impressive of which was the tall (2,300 km), thin column of intertwined hardened lava tubes that extended, like the wheel's axle, down toward the Earth. When both the Moon and Sun converged and passed behind the planet convulsions within it caused massive volcanic eruptions casting enormous hot bodies all over the Earth and along with em, water atmospheric gases and seeds from the living planet priori-Mars. The fact that the symbols are concentrated on the Senet squares 26 to 30 reflect the notion that the results of these convulsions became more threatening toward the end of the tekhi due to the accumulated damage to the planet. Symbols were added or changed because the

encounters continued for 3,000 years, that is, 100 generations of artisans produced innumerable Senet boards, adding symbols that were declared acceptable or that they thought appropriate in each square.

In one version square-26 was labeled`rejuvenation'. Another version is translated 'happiness', possibly reflecting the peoples fascination with the positive aspects of each encounter, including nighttime illumination, rain, entertainment and thrill (risk) of spectacular events. Still another version labeled square 26 with a symbol translated 'The Mummy Workshop'. All three of these symbols could have been references to the upcoming *Sed Festival*, so that the pharaoh's *ba* would be ready for its journey 'to the stars'.

Squares 27 to 30 symbols probably all reflect events that occurred in the 30th year, because a number of spectacular events occurred that year, but could not be fit into one square. Square 27 is translated as `Waters of Chaos'. At the spring equinox of the 30th year of each cycle, the Sun, Moon and proto-Venus, then in an eccentric orbit, all became aligned with priori-Mars. Their indirect tide caused the northern ocean, today known as the 'Oceanus Borealis' on Mars, to overflow the sacred island at its north pole, also called `the risen land' or the `Duat'. The sea then gushed into the largest volcanic vent on priori-Mars at its north pole, which had been vacated deep into the planet by the melting of rock and the upward flow of magma for the previous fifteen years, pouring down into its core where it flashed to steam. The resulting pressure forced the solid core of the planet out

through its side (the eye of Horus), through the large fault now known as Valles Marineris on Mars. This ejection initiated the release of the planet from earth orbit. The water rushing into the vent formed an enormous whirlpool. The steam explosion within the core probably also shot an enormous geyser back out through the vent, causing a deluge upon the Earth.

Square 28: Because the three circles appear before the 'double doors' in square 29, they probably refer to the approaching alignment of proto-Venus and the Moon with priori-Mars, when three separate 'worlds' were visible.

The two parallel lines in Square 29 are a depiction of the 'double doors' (Valles Marineris on Mars) through which the solid core exited the planet at the end of each encounter, as explained in detail above.

The symbol in square 30 was *Re-Horakhty*, the 'sun-god which rose into the dawn'. Thus the final square, symbolized by a circle with a dot in the middle, represented the completely reformed planet with its solid core back inside, as it drifted away from the Earth and entered its orbit around the Sun, where it would remain for the next fifteen years, represented by the first fifteen squares of the next 30-years cycle.

The confirmation of Cyclic Catastrophism by such a simple, ancient and long-lived game is truly amazing, because it makes clear that a true understanding of the planets was shared by every single person for 3,000 years. Contrast this with our modern notions of the

planets, which are dependent completely on the mistaken 'beliefs' of a cabal of astrophysicists passed down from 'on high' in books and television documentaries. The result of which, is that the majority of people today have little interest in the solar system or in the thousands of interpretations of ancient myths as mere figments of the ancient imagination.

CHAPTER 15 - The Final Separation

Having explained the process by which priori-Mars became separated from Earth orbit and returned ninety-nine times, it now becomes necessary to explain its final separation, that is, why it no longer approaches the Earth. The very idea that it returned to orbit the Earth ninety-nine times is obviously beyond the imagination of any modern human, whether scientist, science fiction writer or lay-person. But in that process lain the seed of its eventual permanent departure. Just after the one-hundredth separation of the solid core and outer shell, probably 687 BC, either the solid core or outer shell, apparently interacted gravitationally with the Moon, which deflected it, preventing their recombining.

Figure 30. Venus and Mercury cavorting in 5 th century, BC clay bas relief.

As stated so astutely in the myth of Isis and Ra, the survival (return) of *Ra* (the intact priori-Mars), depended on the outer shell 'living' (recombining) and the solid core 'dying' (being swallowed). But at the end of the hundredth encounter the recombining failed. Apparently this had already occurred when the myth of *Isis* and *Ra* was composed, because the myth states "*and if the poison live then Ra shall die.*" At the final separation the 'poison' which came out of *Ra* (the

solid core) did live, as the planet Mercury, and thus *Ra* died, i.e. the outer shell (Mars) was relegated to the frozen outer solar system completely devoid of heat and life.

The solid core (*Hathor*, *Hermes*, *Mercury*) interacted with Venus for several more centuries until both settled into their present orbits. Evidence for this late interaction comes from a fifth century bas relief of Mercury and Venus 'cavorting', several hundred years after the final separation (Figure 30).

When the solid core, Mercury, went into the inner solar system, the physical laws of conservation of energy and angular momentum dictated that the outer shell drift outward. Since there was a void in its interior, the outer shell collapsed in on itself to form the diminutive 'planet' called Mars. Thus the mechanism by which priori-Mars left the vicinity of the Earth on the many previous occasions contained the seed of its final departure as two separate 'planets', Mercury and Mars.

So we have the startling revelation, common knowledge to the ancient Egyptians, that Mercury and Mars, thought by the entire modern world to be complete planets, are actually the debris of the most ancient planet, priori-Mars, which was sacrificed in order to rejuvenate the Earth. The features of these pseudo-planets corroborates this scenario: Mercury is a solid iron body and has an internal magnetic field; Mars, based on the orbits of many artificial satellites, has been found to have only a liquid core and no internal magnetic field, even though many

rocks on its surface retain permanent magnetism. Most tellingly, because it was the outer layer of priori-Mars, Mars contains a number of easily recognizable features, such as the 'eye of Ra' (Valles Marineris), Horus the Child (Tharsis Bulge), the duat (Northern Island or the risen land) and vestiges of the Nun surrounding the island. To believe that all of these identifications are coincidental is tantamount to putting ones head in the proverbial sand.

15.1 The Eternal Whirlpool

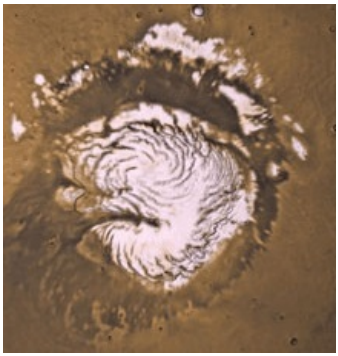

Figure 31. Whirlpool on Mars' northern island.

The Egyptians knew that the volcanic vent from which the hardened lava column rose was also an entrance to the Amenta. This knowledge stemmed from the final astrophysical events which led to each ejection of the solid core (Hathor). When the combined tidal forces of the Sun, Moon, Earth and proto-Venus at its closest approach, caused the northern sea to rise above the duat, massive amounts of water flowed into the *vent vacated by the hardened lava column upon its final collapse* of each encounter.

The permanent whirlpool visible today on Mars is the remnant of the last release of priori-Mars from its orbit around the Earth - when it failed to recapture its solid core, and collapsed in on itself to become the 'planet' Mars. Lacking any remaining atmosphere, the water flow

froze immediately as the outer shell left the Earth, preserving the visible record shown in Figure 31, one more obvious corroboration of Cyclic Catastrophism. It is truly amazing that no astrophysicist has ever questioned how the water flow that formed the northern ice cap could have been raised more to overflow the northern island which is now known to be 3 km above the surrounding terrain.

This shows that the combined tidal forces of the Sun, Moon, proto-Venus and the Earth were sufficient to elevate the northern sea over 10 km above the planetary datum level - well above the elevation needed for it to enter the Amenta. Moreover, the whirlpool flow was sufficiently powerful to carry with it significant amounts of the surrounding land, which follows the same pattern. The small amount of residual Martian water ice and the surface air pressure, 10 millibars versus 1000 millibars at the surface of the Earth, is a testament to the thoroughness with which the volatiles of the planet were completely removed and transferred to Earth in only 3,000 years.

CHAPTER 16 - The Last Word?

No one could possibly 'dream up' this amazing scenario. It came from the observations of the first one hundred generations of humans who observed the events and recorded them, because they defined their world. Their compositions, whether chanted, written, painted or carved in stone - plus the dedication of scholars and priests in the subsequent twenty-five generations who, although they did not understand their meaning, did sense their importance and preserved them, have finally fulfilled their destiny. The recognition of the unique relationship between 30-year cyclic astrophysical events and the ancient texts reveals the amazing history of the first one hundred generations of Homo Sapiens Sapiens.

Amazingly, the ancient peoples that lived between 3700 and 700 BC - all of them - not just the wizards or priests, implicitly comprehended more about astrophysics and geology than the PhDs of today. They had general terms meaning 'glowing body' and 'body with green vegetation', 'body with an atmosphere' or just 'worlds', but just as astronomers today, they gave each body one or more specific names and assigned to each a number of epithets - brief phrases, such as 'the stormer of walls' and '????' (manna). This does not invalidate their observations. In the Bible, the general term for the bodies, close to the Earth, was the 'host of heaven', while the specific 'pagan' gods of the surrounding cultures, the worship of which was forbidden by Yehovah, were Baal (priori-Mars), Asteroth (proto-Venus), Nimrod, 'the column of smoke and fire', etc.

Ancient cultures even had words for 'tidal force', e.g. the

Vedic *rta* (which devolved to dharma then karma) and the *bandhu* (the binding of the higher with the lower), because they felt the effects of the worlds, Mars, Venus and Mercury noticeably disturbing the rotation of the Earth, most commonly recognized when the Sun's apparent movement was speeded up or retarded. The Egyptian counterpart was Ma'at, now translated 'order', meaning the tidal effect that ordered or controlled the planets.

The knowledge of the ancients was gained, not from stilted scientific papers filled with equations and contrived mathematical models, but as a result of observing and experiencing astronomical encounters close-up, seeing millions of asteroids being shot into space 'like embers flying off a burning log', watching the solid core coming out through the side of a planet, feeling the retardation of the Earth's rotation as the Sun and Moon moving 'backward' in the heavens. The successful interpretation herein of the physical events described in the ancient texts finally allows us to incorporate this vast body of ancient knowledge into modern astrophysics, thereby correcting the many flawed assumptions, which are not consistent with the true scientific method.

Both vast repositories of knowledge, ancient and modern, are currently held hostage by the completely unfounded assumption that no cosmic encounters with Earth have occurred in the last four billion years. Their combination could result in one of the greatest advance of knowledge ever experienced in modrn times. The only question is "How long will it take to overcome this intellectual

inertia?"

16.1 A Purpose?

The author realizes that the events interpreted from the ancient texts are so spectacular that they make it difficult for well-educated persons to accept Cyclic Catastrophism. I suggest to readers to 'suspend your disbelief' and imagine the exciting world that more generations of mankind lived through, than have lived in the present era. Were all the ancient texts, carved in stone, written and copied or chanted for thousands of years, just the ranting of ancient 'loud-mouths'?

If I had just dreamed-up the whole Cyclic Catastrophism scenario in hopes of being recognized by the scientific community, would not I have made it more compatible with the current paradigm? But what I have published is the most accurate, honest interpretation of the myths of many cultures, which are all internally consistent. I know the currently accepted hypotheses quite well, and in the 15 years I have devoted to Cyclic Catastrophism, I have struggled with each new idea that contradicts the 'consensus', before becoming comfortable with it and being able to explain the astrophysics involved.

Unfortunately, the academic 'community', including Egyptologists and astrophysicists, who have the background to understand my work, refuse to read, or are afraid to read, my books, papers and blog posts, because my findings are so different from the currently accepted 'Standard Model'. Personally, I see this as a

great tragedy, because many young minds are being forced into the acceptance of old, outdated ideas, in order to earn their sheepskins. For example, the notion that Jupiter is a gaseous hydrogen planet was first proposed by Rupert Wildt in 1917, and after all the space probe data and observations of the impacts of Shoemaker-Levy 9, the Wildt hypothesis has never even been challenged. More to the immediate point, the questions raised by Santillana and von Dechend concerning the Egyptian word heaven have remained unanswered for more than a century.

Some aspects of Cyclic Catastrophism which make it difficult for 'sophisticated' people to accept are as follows: (a) The sheer improbability, *from our modern perspective*, that Mercury, Venus and Mars could have repeatedly come close to the Earth for between 3700 and 687 BC; (b) The evidence that priori-Mars orbited the Earth and left its orbit exactly one hundred times; (c) These encounters transferred mineral deposits, oceans, atmosphere and the seeds of innumerable Martian floral species from this recently living planet to the Earth during these encounters; (d) At the end of this Cyclic Catastrophism, all three of the planets involved were dispersed, so that they no longer pose a danger to the Earth.

Perhaps most distasteful to the 'sophisticated' is that the power and intelligence implied by this Cyclic Catastrophism clearly indicates the intervention of a higher, benevolent power from another planet which introduced Homo Sapiens into the world, short circuiting

the imagined evolution of mankind from the apes, and by manipulating planets like pin-balls, transferred all of a smaller living planet's resources to the Earth while mankind watched, in order to prepare it for the growing population. One additional manifestation of this power is that in spite of the spectacular nature of these events, observed by one hundred generations of mankind, a collective amnesia has been imposed on the entire world for the last 2,700 years.

What 'academia' fails to recognize is that the *denial* that such a force could have intervened in the recent history of the Earth is only a 'belief'. As such, its foundation is weaker than most religions, which, at least, have a long historicity, one that contravenes the one in vogue. This new religion, called Athiesm, has practically become a requirement for joining the academic community.

The very idea, that because mankind has glimpsed a few simple physical laws named for human discoverers like Newton, Einstein, Maxwell and Faraday, that God does not exist, is beyond absurd. These 'laws' existed before mankind, were used by God himself to revitalize the Earth and were taught to ancient mankind (by Thoth, Indra, and the 'elohiym'), resulting in the sudden appearance of great cultures around the world in the Bronze Age II, of which Egypt is perhaps the greatest example.

The following Biblical quote prophecies the 'belief' of academics (scoffers) today - that "all things continue as they were from the beginning of the creation". But it goes

much further. A careful reading reveals a direct reference to the events which took place in the firmament (priori-Mars) and were described in the Bible and the Egyptian texts - the risen land - "standing out of the water", being overflowed by the Nun at the end of each encounter, and its final perishing -"*Whereby the world that then was, being overflowed with water, perished*".

2 Peter 3:3-7

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
***For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished*:**
But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

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End Notes

1. buybooksontheweb.com author John Ackerman

2. http://www.firmament-chaos.com/recent_papers.html

3. The oldest rocks from Mars are 800 million years older than the oldest Earth rocks.

4. All terrestrial planets were created in this way - by high-energy impacts on the giant planets, which do not comprise gaseous hydrogen, as currently believed, but methane gas hydrates which encapsulate all the heavy elements in their solar system proportions. The Great Red Spot, the colored zones and bands, the temperature excess of Jupiter and the very presence of the giant Galilean moons are all remnants of this great impact out of which Venus was born.

5.The state of the Earth (bohu and tohu) in the aftermath of those two encounters, at which date the oceans rushed across entire continents, is described in Genesis 1:2.

6.Tree-ring corrections add some 750 years to the accepted date of BA I, 3250. The first close pass scorched the Sahara desert, the entire Middle East and central Asia. The best description of the attendant events was given by Ovid's description of the events in the Greek myth of Phaethon, who drove the chariot of the Sun too close to the Earth.

7. www.touregypt.net/amen.htm

8. The Concept of the Djed Symbol, 2002 by Vincent Brown

9. Rig-Veda, Chapter X, hymn 90, verses 11-12

10. Wallis Budge, Gods of the Egyptians, vol. 1, p. 496

11. Egyptian Myths, George Hart, University of Texas, 1992, p.48,49.

12. "The Egyptian Sed Festival Rites", Eric Uphill, Journal of Near Eastern Studies, No. 24, pages 365-383.

13. Tree-ring calibration curve places the radiocarbon date of 3300 BC at 3700 BC.